CHRIST AND WOMAN'S POWER

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TO

MILLICENT GARRETT FAWCETT

AND TO THE MEMORY OF

MARY MORLEY

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INTRODUCTION

IN this little book of thirteen chapters the writer is a seer for the future of women under the new dispensation. The ages when women had to strive for "a place in the sun"—when the battle for their civil rights, their individual liberty, their equality in the things of the brain and spirit—are now behind us. Truly, at a great price these liberties have been bought, and those who have been so redeemed, and led forth into liberty, are obliged to say with a sense of solemn responsibility: "It is the Lord's doing, and it is marvellous in our eyes."

Christ and Woman's Power is written at an opportune moment. The materialistic outlook is that of asking women what they mean to do with the vote, now they have got it. If women, newly enfranchised, will remember it is a power given to them to further the Kingdom of Righteousness on earth, as it is in Heaven, the answer as to how they will use their power is at hand. It has been forgotten, or laid aside by the older body of electors,

and possibly, by the grace of such aspirations and ideals as are set forth in this book, the use women make of the vote may be a quickening spirit in the body politic.

But the removal of civil disabilities is a small matter compared with what the declaration of equality between the sexes stands for to the women of this age. The spirit of the slave can never be the same as that of the freeman, and be it a Church or a State that holds any of its people in material or spiritual bondage, the Church or the State suffers the penalties attached to unrighteous dealings with the brotherhood of man and womankind. It is sad to have to note in this little history of the struggles women have made for the reformation of the treatment of women, that in no case has the organized Church been a leader in their fights for emancipation, and against the horrible injustices of legalized vice. The ecclesiastical polity has never stood for reformation. It has always persecuted the Reformers within its own bosom, and it never lifted a voice against the slave trade and slave-owning. It never championed—as an organization—the uprising of the oppressed and downtrodden. To say this is not to blame the Church more than the State. Both love power, and despotism is not the vice of the despot, as apart from the democracy, that is

being demonstrated on every hand to-day. Women are by nature, as well as grace, submissive to authority, and if the future holds for them such treatment, such a consideration of their true power, as this book sets forth, then we may hope that they will be an influence, first pure, and then peaceable in the distracted counsels of the world to-day. At no more tremendous crisis in the world's affairs have they come into their heritage. As the nation calls on them, so will they respond. If the Church still continues the belief that whatever their gifts, or outpourings of the Divine Spirit upon them, they are to be debarred in consecrated buildings from showing forth the things that belong to our peace; if they are to be held in bondage to words spoken by St. Paul to the Early Church, every other portion of his administrative advice having been set aside, then the Church will, not for the first time in her history, lose an opportunity of binding to herself the whole body of faithful believers.

The farther away the Church gets from the ideal, that in Christ there is neither male nor female, and that there is a glorious liberty granted to the children of God, the less living will its hold be on the Christianity of the world.

Let the reader ponder the four last chapters of this volume, and ask him or herself if they can deny

the truth of the quiet and sane outlook found there. It is set out by one from within the fold of the Church who has wrought for it, and it has wrought great things in her, and if it is the Truth, which of us can afford to let it slip past us on the stream of time? "The day is at hand." What that day holds for us lies in the way we use our God-given opportunities.

FRANCES BALFOUR.

September 1919.

CHAPTER I

THE SOURCE OF POWER

"What the woman is to be within her gates, as the centre of order, . . . that she is also to be without her gates, where order is more difficult, distress more imminent, loveliness more rare. . . . There is in the human heart the love of power. Deep-rooted in the innermost life of the heart of man, and of the heart of woman, God set it there and God keeps it there. Vainly, as falsely, you blame or rebuke the desire of power! For Heaven's sake, and for Man's sake, desire it all you can. But *what* power? That is all the question. . . . Power to heal, to redeem, to guide, and to guard." *Ruskin.*

"The power of the Highest shall overshadow thee."
The Angel to Mary.

CHAPTER I

THE SOURCE OF POWER

NEVER since the world began, as far as history tells us, have women of the Western World possessed such power as they possess to-day. There have indeed been Cleopatras and St. Theresas, individual women who possessed and wielded for evil or for good almost unlimited power. But never have women as a whole held the power they hold to-day. Much of this power, very much, is latent, an unexpressed, an unused force; it is, however, there, and is likely to become the greatest power of the world in the coming generation.

Slowly it is being realized that the limitations which it was always asserted Nature had imposed upon women, the many weaknesses, mental and physical, said to be inherent in womanhood, are a myth. As long as women believed them to be true, they were so to a certain extent. When women were told that their brains were such that it would be useless for them to compete in examinations at the Universities, they believed it and did not try; or when they did try, it was sometimes with this paralysing thought in their minds, which largely hindered success.

In the mid-Victorian age, certain women began under great difficulties—the story of which is told in these pages—to study at the Universities; and by degrees, by the plain demonstration of fact, the idea of their mental inferiority was dispelled. People are apt in these days to speak with some little scorn of the mid-Victorian age, most unfairly, for in that period is found the genesis of many courageous movements for the welfare of the human race. For women generally it was the beginning of the release of power, which was only achieved at the cost of much perseverance and even persecution. "Add," says St. Peter, "to your faith, knowledge"; and those who in the mid-Victorian age attacked the citadel of ignorance in which most women were shut up were following the Apostle's command. The patience and perseverance shown by those who attacked this citadel was an indication of the faith within them. "Heal the sick" is our Lord's command. Opportunities which enabled women to obey His command were until comparatively recently withheld from them. The struggle women had to gain the art of healing, is here described—it was one that required faith and courage of the highest order. "Whatsoever things are pure . . . think on these things," writes St. Paul. Our national thinking on the relation of the sexes was, until Josephine Butler carried her burning torch throughout the land, a blot on a nation that professed the Christian faith. Josephine Butler waged a holy war that called not only for courage, but for a heroism that did not shrink from death.

These three instances of the struggle for know-

ledge, for the art of healing, for pure and independent thinking, are three examples of many like struggles waged by "foreseeing" women in the mid-Victorian age, which have helped to liberate the woman's power that will make or, if not rightly used, will mar the generations to come.

Is not the liberation of woman's power a continuation of the work which Christ began two thousand years ago by the Galilean lake? The student of the Gospels cannot fail to see how often in His dealings with women He was to them the liberator, freeing them from the tyranny of the law, from hereditary disabilities and infirmities. The woman caught in the act of sin He liberates from the tyranny of a law that penalized one-half of the human race alone. The woman leaves His presence, not only free from that tyranny, but with the liberation of a new power from within—the power to sin no more. Another comes to Him bowed down by no infirmity, but by the tradition of centuries—"a Gentile dog," suffering from hereditary disabilities imposed by the Jews upon those who were not of their race. Bestowing upon her what had hitherto been given to the Jews alone, He liberates her from the chains of tradition, and raises her place in the commonwealth of Israel. Mary Magdalene, oppressed with the weight of universal condemnation, is by Him freed from that weight, and with the liberation comes the release of a power to serve.

In the mid-Victorian age there were a few who realized how much more yet remained to be done. The world seemed to have forgotten the example set by the Master, and on every side women have

been restrained by traditions and customs from exercising their full powers. For nearly five long years men of many nations have fought, struggled, suffered and bled to destroy for ever the pagan teaching that Might is Right. Only when practice built upon that theory is truly dead, can the small nations give of their best to the world. Having fought nobly to free the world of that tyranny, man, looking into his own heart and his own home, has realized that his domestic life and policy have in the main been guided by this same principle. Small nations, on account of their weakness, have been subordinated to the stronger ones—this by universal moral consent is no longer defensible—women have been subordinated to men. Is it not a parallel? With the annihilation of the pagan teaching of might, comes for women the release of their powers which can be so great an asset in the extension of the Kingdom of God.

It is fatally easy to use phrases which may mean little to those who read them; it is important, therefore, that it should be clearly stated what is meant by the phrases, "Kingdom of God" and "Woman's Power." The Kingdom of God on earth is evidently a social order in which the relationship of men to God is that of filial sons to a loving Father, and to one another as that of brothers—a transfiguration of the ideal family life. The essentials of woman's power—though what is called woman's power is shared by many men—are meekness, intuition, sympathy, and imagination. Those forces permeated with the Spirit of Truth can and will transform the world.

But women have always had these gifts, it will be

said, and nothing marvellous has happened. True, but women *en masse* have not touched the world with those powers; they have not had the opportunity of doing so. The opportunity is coming. It has come.

Everyone knows what sympathy and imagination are. Woman's imagination, Lecky tells us, is more sensitive than man's; also it is more capable of dwelling on the unseen. It is necessary, however, to say a few words about intuition and meekness.

Intuition is, of course, not mere instinct. There is an essential difference between the two. Instinct we have in common with animals—a very useful gift; intuition is that within us which recognizes spiritual things; which, when rightly guided, sees the things of God; it is the gift of God, who is Spirit. Intuition is possessed by all, but many, not knowing their own possession, fail to use it, though women on the whole appear to be more aware of it than men. It was through intuition that both Simeon and Anna recognized the Lord of Life when the priests of the temple saw but a little child. Pilate's wife had a flash of intuition when she alone, having knowledge of the truth, sent to Pilate the message: "Have nothing to do with that just Man, for I have suffered many things this day in a dream because of Him." It was an intuition shared by none of the powerful and learned men who were accusing and judging Christ on that the saddest day in the history of the world. Intuition touches the unseen world. God is beyond the grasp of reason, and needs to be apprehended by spiritual intuition. This intuition is nothing sentimental or vague. It is a literal fact in

life, and a faculty of life; it is a power, reaching depths of the human soul, which no words can express.

Meekness is the door to intuition. What a miserable idea people generally have of meekness! What a travesty of the meaning Christ gave it when He said that it was of so great a power that those who possess it would inherit the earth. People in general, and men perhaps in particular, entirely reject the ordinary idea of meekness as a virtue at all, and surely they are right. Christ speaks of meekness as a power, but has not Christianity been enfeebled by a negative conception of meekness? This negative meekness is a counterfeit of the true; like all counterfeits it has passed current, but never rings true, and has no power behind it. Meekness is the breaking away of belief in destruction, in force, and this breaking away opens the *door* to intuition. Intuition is the consecration by the power of the Holy Spirit of animal instincts and passions, and this consecration of the animal sets free intuition.

Meekness is that mental and spiritual attitude which is always ready to take an impression, always ready to hear the Voice of God. It is not simply passive, because it is always on the alert and ready to receive. As the receiver of an electrical current must not be vibrating itself, but is prepared and expectant for a message, so are the meek—not vibrating, but prepared, expectant, and in a state of active response to the Divine message. The message flowing in, the recipients are then charged with a power that nothing can withstand. They inherit

the earth. A wonderful phrase; and it surely means that having so rich a possession they desire nothing for themselves—they desire much for God; and in desiring nothing for themselves they possess everything—literally possess everything. They inherit the earth—all things are theirs. This is what Christ meant by meekness; and though it is included in the forces that make up what is meant by woman's power, it is of course shared by men, though women perhaps apprehend it more fully. Let it then be clear that meekness is not a negative virtue, but the most potent force in the spiritual life—a preparedness and a power to receive any message that comes from the Divine Voice. So it was with the Virgin Mary, who, seeing the angel and listening to his message, showed her utter preparedness to receive; it is only those who can echo her words, "Behold the handmaid of the Lord; be it unto me according to Thy word," who possess that meekness which constitutes woman's power. Had Mary not been prepared, expectant for the Voice of God, might not the angel have passed her unseen—spoken to her unheard?

CHAPTER II

THE RELEASE OF POWER

"Women are indeed the veiled sisters of all the great things we do not see. They are indeed the nearest of kin to the Infinite that is about us, and they alone can smile at it with the intimate grace of the child, in whom its father inspires no fear. Theirs are still the Divine emotions of the first days; and the sources of their being lie deeper far than ours in all that was illimitable." *Maurice Maeterlinck.*

"Like shining stars they passed away
But left a path of light behind,
That we who live and strive as they
May learn to seek that we may find.

Not great, not noble, not renowned,
But men and women like as we,
Yet sorrowing in them we found
Thy tenderness and sympathy.

We praise Thee for that mighty host
Who sing in peace to Thee above,
And yet, dear Lord, we praise Thee most
For saints whom now we know and love."

A. Mary R. Dobson.

"These all, having obtained a good report through faith, received not the promise; God having provided some better thing for us."

Epistle to the Hebrews.

CHAPTER II

THE RELEASE OF POWER

IN discussing Woman's Power in these pages, we shall keep to that power as it has been demonstrated in the past few generations. We often read and think of Joan of Arc, St. Theresa, St. Hilda of Whitby, Elizabeth Fry—we do well to study the characters and acts of these women—and of saints in the long-past ages. Yet saints are not only those who lived long ago; they belong to no one generation, and are doubtless with us to-day. It would be a beautiful gift if we could recognize the saints of to-day. Those of past ages are loved by all—their lives are an inspiration. Is it not, however, more important to recognize the saints who are with us yet?

People are apt to think that "saints" must have no faults. We conceive of them as a row of figures in solemn attitudes, wrapped in worship, perfect in goodness; but, as a matter of fact, most of the saints in days gone by were most striking personalities, and would have received a good deal of condemnation from those who now venerate them. Many of them were, to our ideas, strangely overbearing. Catherine of Sienna, in writing to the Pope, says: "And as for

your Cardinals, most of them are devils, and that you well know." Plain speaking! In these days she would probably be censored, and we would certainly accuse her of want of tact. Like most brilliant people, Vida Scudder reminds us, in her *Letters of St. Catherine*, she was of an impatient disposition. No, the saints were not faultless, but all possessed the gifts of intuition and of true meekness. Catherine was certainly not meek in the ordinary sense! Yet she was the friend and guide of countless souls, leading them to Jesus. She was the friend of God. We read her letters to-day, and they take us into the Presence, into the Holy of Holies. The ages have bowed in reverence before Catherine, the mystic and friend of God. The saints, it will be found, were eminently *sane*; contrary to the popular idea sanity and sainthood go together. They possessed also sympathy and imagination, which, when used for the extension of the Kingdom of God, are a regenerating power.

Professor Kidd brought out a book [1] shortly before his death, in which he speaks of the coming power of women in a way that is almost alarming. He prophesies that practically all power will fall into the hands of women. He writes with the subtlety of a philosopher, the fire of a prophet. "It is in Woman," he says, "that we have the future centre of Power in civilization." The book has its weak points; yet it should be read not by women alone, but by all who have any care for the spiritual welfare of the human race. It is impossible to

[1] *The Science of Power*, by Benjamin Kidd, author of *Social Evolution*.

enter into the many reasons Professor Kidd gives for the belief which had come to him with deep conviction. "It is one of the strongest and most fundamental traits of woman's nature, that in a conflict between present interest and principle, she instinctively and instantly tends to take the side of principle rather than that of interest." This will be a source of great power now that women are more free to express it in national life. He points out that the psychology of men and women is different, though the difference is exaggerated. Almost the only object towards which society as a complete whole has been organized in the past and up to the present age, has, he asserts, been the object of war, directed to the smashing and conquest of other peoples. There has been no example in the world's history of organized Power in its highest type, that is, no example of society as a whole being organized towards the attainment of an ideal.

This, he is convinced, will be the work of women in the next few generations.

Nor does he stand alone in his prophecy. The great scientist, Alfred Russel Wallace, writes: "In the not distant future the place of woman will be far higher and more important than any which has been claimed for her or by her in the past. The woman of the future will be the regenerator of the human race." It is a wonderful hope. And must not the regeneration, if it is to be for the permanent betterment of the world, be in harmony with the teaching of Christ?

A really Christian nation can never mistake—as Christ never did mistake—force for power. Yet

this is the fundamental mistake that has ever been made, by even Christian men, all down the ages. "Dream not that force is power," wrote Sophocles four hundred years before the Christian era. Since then the world has dreamt just what he told it not to dream. One short interlude has intervened in that long and evil dream—when God Incarnate walked the shores of Galilee. The horrors of the past five years have at long last revealed to millions the hideousness of faith in force. The thought, however, that force and conquest bring power is with us still, only to be swept away when we really believe in the message Christ came to bring—that the meek shall inherit the earth. It is women, according to Professor Kidd, who will demonstrate to the world the strength of power entirely divorced from force. "Thy Kingdom come, Thy will be done *on earth, as it is in heaven*," is a daily prayer. In the Kingdom of God there can be no room for force.

Women, it is true, do not all think alike. Yet everyone who has studied the movements amongst the women of all nations is astonished that, though the movements are entirely spontaneous, they are fundamentally alike. No matter how different the women of the nations are in temperament, occupation, environment, and even religion—no matter whether they are married or unmarried—they strive after the same objects; for at the bottom lies a great plea for the freedom of motherhood—and all it implies—of love and preservation of life in the world. It is the mother-spirit that protects, defends, constructs. She will not endanger the interests of

the young. Physical maternity is not that which is woman's greatest gift to the race, but the psychological gifts inherent in potential motherhood. These form a bond more common, more enduring, more unselfish, than any bond uniting men. When women unite all the world over on this common basis, consecrating with it the woman's power spoken of in the last chapter, we may indeed look for a new order of spiritual life helping to transform the world. The Church will surely have its share in the new order, yet only if it recognizes and uses, as it has not yet done, the ministry of women. The Spaniards have a proverb in which lies a wealth of truth: "An ounce of mother is worth a ton of priests." No priest recognized Christ; and to-day it is possible that history will repeat itself, and ordinary laymen and laywomen will be the true "priests" of the Kingdom of God.

It has been said that intuition, meekness, sympathy, and imagination constitute woman's power. These gifts, however, can be used in quite a wrong way—to apprehend the things of the spirit that are evil. There is pseudo-meekness, a state of receptivity for evil influences, and of course sympathy and imagination can both be wrongly used.

The next few chapters will be devoted to giving an account of some women who used all their woman's power to win for themselves and for all generations a wider scope for service than women had hitherto possessed. In each case their victory has had a direct effect in the extension of Christ's Kingdom to the uttermost parts of the world. It is not only those who are consciously working for the extension

of His Kingdom, or who would openly say that it was the object of their lives to extend it, who are instrumental in doing so.

Dr. Jex Blake, in her life of manifold activities and mental work, found little time to think of the mission-field, and was even sceptical as to the value of the methods there employed. Medical work was in its infancy, and to tell suffering people of a future state, while neglecting to relieve their present needs, seemed to her a libel on the Christianity as taught by Him who cared for the whole being of man—body and soul and spirit. Yet the life of no single human being has had so profound an effect for the extension of the Kingdom of God in Eastern lands as has the life of Dr. Jex Blake. So will it ever be; they who at all costs and through much pain follow the vocation of service to mankind to which they feel called, always have been and always will be, whether they know it or not, the true missionaries of the world.

It is so easy now for women to study at Universities, take degrees, become doctors, that it is difficult to realize how the power to do so came by the self-sacrificing toil and patience of a few intrepid women. They carried on a struggle that was often bitter in its intensity, and caused much weariness and suffering to those who unceasingly waged it, firm in their faith that woman's contribution would make for a holier and happier life. Only a few of such women are mentioned in this book; there are others whose names are unknown, and never will be known, who worked and toiled as did those whose work is here described. The time that seems necessary,

before a halo surrounds those who give their lives for a great cause, has not yet elapsed since the women of some fifty years ago won for the present generation, and for generations to come, a wider freedom of service for women and a larger hope.

Did they ever foresee the end of their work—see that the result of their unceasing toil and suffering would be felt to the uttermost bounds of the earth? That the power for service, which they liberated for women, would bring blessing, happiness, joy, to men, women, and children of every clime, of every race? That, when they were waging what appeared to the outside world something like the personal struggles of a few women for college degrees, they were forging weapons for the extension of Christ's Kingdom throughout the world? Who can tell? It is sufficient that they listened to the Voice that ever speaks to those that have the ears to hear; and, because they listened, have added to the life more abundant which Christ came to bring into the world.

CHAPTER III

THE STRUGGLE FOR THE ART OF HEALING

"Let us show reverence and courage before the great things of to-day. Do not let us scoff at their novelty or grow fearful because they do not appear of an orthodox character. God reigns, and He will use them for what has been the dearest purpose of His heart, the emancipation of true religion, the confirmation of the faithful, the victory of righteousness."

George Adam Smith.

"They are slaves who will not choose
Hatred, scoffing, and abuse,
Rather than in silence shrink
From the truths they needs must think;
They are slaves who dare not be
In the right with two or three."

Lowell.

"They went everyone straight forward: whither the spirit was to go they went; and they turned not when they went."

Ezekiel the Prophet.

CHAPTER III

THE STRUGGLE FOR THE ART OF HEALING

IN the forties of the last century, an insignificant-looking little woman on the other side of the Atlantic was seized with a great idea.

She wished to be a doctor.

It was more than a wish: it was a sense of vocation that dominated her whole being.

But a *woman* doctor!

Such a thing had never been heard of. The very idea was held in abhorrence by everyone, the general opinion being that no woman of any repute, no woman with any nice feeling, any sense of decency, could possibly think of such a calling.

But an awkward fact presented itself to those who, knowing the medical aspirant, argued thus. Elizabeth Blackwell, who was the courageous woman, came of an eminently respectable family, and not only had "nice" feeling, but was exceptionally refined and gentle in her bearing. Public opinion moved her not a jot. She made applications for permission to study at all the medical colleges in Philadelphia, the chief seat of medical learning in America, but with no success. Philadelphia

could not countenance such a monstrosity as a woman medical student! She tried the colleges in New York, and New York followed Philadelphia's lead; the very thought of such a thing was not to be tolerated.

Elizabeth Blackwell had, at the early age of twenty-four, suffered an agony of mental despair, and in her agony had lifted her soul to God. Her prayer, as she tells us, was a very simple one to Christ for guidance. The response was a great illumination; she does not use the word "conversion," but all who read her account of that spiritual experience recognize in it the supreme moment when the soul makes that choice which is the turning-point of life.

Those who have a sense of vocation, knowing that behind them is the driving power of the Spirit, are not cast down, or disturbed when obstacle after obstacle is put in their way.

Philadelphia would have none of her.

New York would have none of her.

Nothing daunted, she sat down and wrote to no less than twelve of the smaller medical schools of the Northern States, asking for permission to study.

Great was her joy, great her jubilation when, after waiting for some time, a reply came from the Geneva University in New York State granting permission and sending her the resolution passed by the whole college:—

> "*Resolved:* That one of the principles of a Republican Government is the universal education of both sexes; that to every branch of scientific education the door

> should be open equally to all; that the application of Elizabeth Blackwell to become a member of our class meets with our entire approbation; and in extending our unanimous invitation we pledge ourselves that no conduct of ours shall cause her to regret her attendance at this institution."

To Geneva she went. It must not be supposed all was now plain sailing—there were many difficulties to be overcome, prejudices to be disarmed; and the students, young and, in spite of the resolution, somewhat aggrieved at finding a woman in their midst, would try practical jokes upon her and attempt to annoy in many small ways. Calm and collected, she would take her seat at the lectures, taking no notice of the many attempts made to distract her attention, and in a very short time the small annoyances vanished.

In 1849, Elizabeth Blackwell took her M.D. degree—the first woman doctor in modern history—and the honour of being the first country in the modern world to give a medical degree to a woman rests with America.

But in England? Not till nearly twenty years later did the question of women doctors become a live one in our country, and when it did come there was, we are compelled to admit, far greater opposition, far greater bitterness, shown to the women who sought to follow the vocation of mercy than there had been in America.

Sophia Jex Blake was the one round whom the struggle revolved, though Dr. Garrett Anderson—or Miss Garrett, as she was then—took as important a

part in winning women freedom to serve their generation by practising the art of healing as did Miss Jex Blake.

There are few biographies of more absorbing interest than the *Life of Sophia Jex Blake*, published by Macmillan. With all her faults she compels love and veneration. Her faults were those of the impulsive nature. Carlyle is surely right when he says we make too much of faults. They are always more apparent in the really great; and small-minded people, as most of us are, miss the beauty and inspiration of a life greatly lived because we see the faults—quite possibly inherited—which are on the surface and obvious to all.

In 1869 a tall, handsome woman, still in her twenties, appeared in Edinburgh; she had studied medicine in a limited way in America, and was fired with the desire to open up the medical profession to women in England.

The horror of such a proceeding was keenly felt. It is quite impossible for us in these days to realize the deep-seated resentment with which the suggestion that the University should be open to women was received by the professors. It is needless to go over all the many objections raised. The indelicacy of such a proceeding! This charge of indelicacy was a weapon freely used. It is marvellous how in every step of progress in each generation the same weapons are used, regardless of the fact that they proved unworthy and futile in the generation that is past! In the early fifties, Florence Nightingale was called an "indecent hussy" on the floor of the House of Commons; what decent woman could

wish to witness what she would be compelled to witness in the military hospitals? The argument at the time to many appeared conclusive; but the indecency was with them who made the charge, and not with her who wished to serve the human race. Ten years afterwards, Florence Nightingale was a national heroine, and the charge of indecency was transferred to those who wished to follow in her steps and go one step beyond.

Dr. Jex Blake (as she afterwards became) was not ignorant of, or indifferent to, the opposition which she knew she would meet. In her diary she writes: "*March 1869.*—To Edinboro. How I dreaded the journey and sequence! 'If thou go not with me, carry me not up hence!'"

A mighty work lay before her. The Professors of the University of Edinburgh were an imposing set of men, and, as it is graphically stated in her biography, they had no more intention of admitting women to the University than they had of founding a Chair of Millinery!

The story is too long to tell in detail. Miss Jex Blake all alone attacked the citadel; interviewed one professor after another, with unfailing hope. She felt the loneliness of the situation acutely, and longed for a companion in the work. She stood not only alone, but a stranger in Edinburgh, attempting what everyone assured her was an impossible task. With some people the word "impossible" is unknown; it finds no place in their vocabulary at all. For Sophia Jex Blake it did not exist.

The call of suffering women had made an ineradicable impression upon her which nerved her

for her task. Her first experience in a dispensary in America was to her an abiding memory. She noticed the crowds of poor women who came on the four days when the women doctors were in charge, and the mere handful that came on the two days when a man presided; she knew of the many cases of terrible suffering, of long-standing diseases which women have borne rather than go to a man doctor; it was her mission to bring relief to suffering humanity—little though she realized it at the time—not only to the Western but to the Eastern World.

Sophia Jex Blake worked away in Edinburgh in the midst of many discouragements; yet she had her "ups" as well as her "downs." She canvassed the Senate with great courage, and eventually the Senate gave permission for women to study at the University. Great was her joy, and all seemed won. There was, however, another authority which had a say in the matter. The University, horrified at the action of the Senate, overruled it; the permission was withdrawn, and hope was dashed to the ground. Only, however, to rise again; for after another six months—during which time Sophia Jex Blake left not a stone unturned in her efforts to get back the permission once granted—the University came round to the Senate's point of view and opened its doors to women. By this time three other women students had joined Miss Jex Blake in Edinburgh.

The battle, however, was not won; indeed, it seemed only to have begun. Countless difficulties now arose.

Though the University had given permission for

women to study, the classes were to be separate, and the professors were not compelled to lecture to the women students. Entirely separate arrangements had to be made, which were very expensive for the women. Although the General Council of the University had given permission for them to study, the professors were mainly out of sympathy with the action taken. They "still stood foursquare, lecturing to enormous classes of male students." From a business point of view there was not much inducement to them to lecture to a few women. Several, however, came to the rescue, for amongst the professors there were generous-hearted men, and the women's classes were initiated. Eventually the difficulty of having classes for women alone was overcome, and mixed classes were allowed.

The power, however, of studying in the wards of the Royal Infirmary, as the men students did, was withheld from them. Women were not to walk the wards; the men patients would object, and the thing could not be tolerated. The possibility of women patients objecting to men walking the wards seems not to have been taken into account at all. The exclusion of women students from the wards of the hospital, where invaluable experience was to be gained, was an act of injustice plain to all, wherever their sympathies lay. The suggestion, however, that permission should be given raised a storm amongst the men students, who took measures to show their resentment.

During their time in Edinburgh the women students had many things to suffer; but never were this small handful called upon to bear such an

ordeal as when they asked that they might avail themselves of the opportunity all the men students had, to perfect their art of healing and walk the wards of the Edinburgh Infirmary.

One day, shortly after this application in 1870, when on their way to the class-rooms of the college in the course of their ordinary work they found, to their inward consternation, a hostile crowd of some two hundred students in front of the college who greeted them with howls of antagonism. A hostile crowd is a very alarming thing; no one person is responsible, as a rule, for what happens, and no one knows what will happen next. Quaking inwardly, the women—there were four of them—betrayed no fear and walked as usual in a dignified way to the college gate. As they approached it, it was banged in their faces. Roars of laughter and jeers accompanied this action, though it is a relief to know there were some who cried "Shame." Eventually a janitor appeared and insisted on opening the gate, but that was not the end. There was a riot amongst the students, who pelted the women with mud. During that time, and indeed previously, the students often, when meeting Miss Jex Blake and her colleagues in the less frequented streets, called out words of incredible obscenity after them.

Strange to say, the men students had those who upheld their actions, or at least vigorously excused them, maintaining that the women had only to abandon their medical studies to be treated as true women! The behaviour of the men students, however, disgusted all fair-minded people, and had a result the students little expected; it strengthened the cause

of the women medicals by arousing great sympathy with them. That the women deeply felt the ignominy and brutality with which they had been treated is plain from their letters, but the goal at which they were aiming was to be of priceless value to suffering humanity, and nothing dimmed their vision or lessened their ardour.

It is impossible not to be struck with the lack of angry feeling or bitterness among the women in spite of their discouragements and ill-treatment. For able, intellectual women it was of course not easy to sit, as they were frequently compelled to do, and listen while men of mediocre qualities would speak to them of man's infinitely superior mental abilities! The gentle Miss Pechey[1] gave vent to her feelings once in a letter to Dr. Jex Blake, which is very human, very delightful.

"It was hard to sit still," she wrote, "smiling benignantly, when men, commonplace enough in everything but their uncommon stupidity, boasted of their mental capacity! They are so like the fools David had to contend with that I can't help quoting him."

This, however, was an isolated outburst. It is surprising how seldom any angry feeling was manifested in their speech or letters. "I like Miss Jex Blake," writes Henry Sidgwick; "there is no

[1] Some seventeen years ago, when working in the University Mission, Bombay, I heard Dr. Pechey Phipson, as she then was, address a large audience. In those days I was quite ignorant of the struggle medical women had gone through. I remember now the impression she produced by the beauty of her address. I never spoke to her, and never saw her again. It was impossible to hear her and not recognize in her one who possessed a deep sense of spiritual values.—*E. P.-T.*

acridity in her protests against the established barriers." She quite simply accepted her defeats as the will of God, though always quite clear that He meant her to try again. At this time of the struggle she must continually have recalled to mind the words she wrote in her diary a few years back: "I am ready cheerfully to take up my burden, and again and for ever as Christ's faithful soldier and servant, to fight manfully to my life's end."

Dr. Jex Blake of course made mistakes, which, however, do not concern us here. It is well to remember that if the worker is single-minded, and the cause good, the mistakes that are made—and every strong personality makes mistakes—not only teach the worker as much as successes, but they actually help the cause. God honours His true servants in their very mistakes.

Till 1873, Dr. Jex Blake worked in Edinburgh for the admission of women to the University.

Four years of hard work and ceaseless struggle—stumbling-blocks one after another were put in the way of the women students. At a critical moment, the very day before an examination for which several students were on their way from different parts of the country, Miss Jex Blake received a letter saying that the Dean of the Medical Faculty had been interdicted by the Faculty from giving any examination papers to the women students! Most people would have taken the verdict of the Medical Faculty as final. Not so Miss Jex Blake. Nothing daunted, she went straight to her solicitor, who sent a letter by hand to the Dean of the Faculty challenging the legality of his action.

Amazed—and perhaps a little frightened—at the rapid and effective action of this never-to-be-defeated woman, the Medical Faculty yielded and the examination took place. During all this time Miss Jex Blake carried on her own medical studies. Four years of toil, only to be defeated in the end! The Edinburgh Court of Session (fourteen Judges) finally decided that the University Court had, in 1869, committed an illegal act in admitting women to the University! From this verdict no further appeal was possible. It was indeed a blow. Foiled in all her efforts, the struggle, as far as Edinburgh was concerned, had to be abandoned, and Dr. Jex Blake left Edinburgh for London, where she immediately set to work to found the London School of Medicine for Women. It was not for another twenty-five years that, in 1894, the Edinburgh University at last consented to admit women to graduation in medicine; and then it was done in answer to yet another appeal of this intrepid woman, who had long since left the city, and who would not herself reap the fruits of her victory.

There are like stories to be told of efforts made in other schools of medicine, other names to honour, for their bearers also bore the brunt of pioneer work—Dr. Garrett Anderson, who was all this time working away in London; Dr. Pechey Phipson, who later carried the healing touch to India; and many others.

Every battle for good seems somehow to centre in one or two personalities; and it has therefore been necessary to dwell upon the life of this one woman in telling the story of the struggle women had to win for themselves the art of healing; in the

same way in telling of the battle to free little children from unjust laws it would be necessary to write that story round Lord Shaftesbury's life. These pioneer men and women possessed the peace of God that underlies every true life of Christian service. Dr. Jex Blake loved those words of Thomas à Kempis: "As soon as ever thou hast delivered thyself to God with thy whole heart, and seekest not this or that for thine own pleasure or will, but fixest thyself wholly upon Him, thou shalt find thyself united and at peace." She loved that saying, knowing doubtless how much she needed in her strenuous life the strength that peace at heart alone can give, for she was seized at times with a restless activity and much serving.

There is in all the Gospel stories but one recorded instance of Christ's rebuking a woman. The rebuke was a tender one, to Martha immersed in activity; and it was surely tender, because our dear Lord, knowing the heart of woman, knew she was apt to sin by over-zeal, by too much love rather than by too little.

CHAPTER IV

IN THE HEART OF THE INDIAN EMPIRE

"The paths of pain are thine. Go forth
With patience, trust and hope;
The sufferings of a sin-sick world
Shall give thee ample scope.

So shalt thou be with power endowed
From Him Who went about
The Syrian hillsides doing good
And casting demons out.

That good Physician liveth yet,
Thy Friend and Guide to be;
The Healer by Gennesaret
Shall walk thy rounds with thee."

Whittier.

"The Lord God . . . hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound. . . . To give beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." *Isaiah the Prophet.*

CHAPTER IV

IN THE HEART OF THE INDIAN EMPIRE

FAR away in the heart of the Indian Empire lies, on the outskirts of a village, a long, white, European-looking bungalow. The villagers, when it was first erected, looked at it day after day with incredulous eyes. Every day they expected that some calamity would befall it; yet no earthquake had laid it in ruins, no fire had taken hold of it, nor had it been struck by lightning in one of the monsoon storms, and a year had elapsed since it was built. Truly the ways of the Christian folk are past finding out. By rights that building should have been utterly destroyed, for it had been built on a site haunted by evil spirits and demons. The people of the village would describe how by night mysterious lights were seen rising from the ground. Even by day there was not one of them who would cross the spot that had been an empty waste, so certain was he of the *bluts* and the *churels*—evil spirits—that haunted the place. Yet this was the very spot chosen by the Christian folk to build a sick-house for—and this most amazing of all—the women of the village.

The women of India, broadly speaking, lack all

opportunities of real life, in a way which the women of the West do not even yet comprehend. Educated women of the West read Rabindranath Tagore, and meet in England—when they do meet Indians—reformed Hindus or Parsees; few if any have any real knowledge of the lives of the mass of Indian women. Even the wives of Indian officials, though they live years in the country, do not in the least come in touch with or understand the lives of poor Indian women; and the vast majority are poor, for the average income of the wage-earner in India is still but £3 a year.

In contradistinction to the impression given by the Indians met in England, missionaries tell graphic stories of the misery of the non-Christian world. These stories are, as a rule, considered prejudiced—which to some extent is true—and people do not on the whole pay a great deal of heed to them. Missionaries are apt to see only the dark side of non-Christian life; and it is often argued that, after all, Indian customs, Indian life, are for the Indians and suited for them.

Yet—is the life of the ordinary Indian village woman to-day suited to any living thing that is dignified by the name of a human being? Dr. Kheroth M. Bose—a Hindu—reminds us there can be little hope for women in a country where "we all believe in the sanctity of a cow and the depravity of woman." In the early Aryan days, some three thousand years ago, woman, it is true, was held in high honour. There were women "seers" in those days whose hymns are still existent. No other nation at so early a period held its women in higher reverence.

But now!

Buddha was promised for his piety that he should not, in the process of transmigration, be born in hell, or as vermin, *or as a woman.* The laws of Mana run:

> "A faithful wife who wishes to attain
> The heaven of her lord, must serve him here
> As if he were a God, and ne'er do aught
> To pain him, whatsoever be his state.
>
> And even though devoid of every virtue,
> Whatever be the character and mind
> Of him to whom a woman weds herself,
> Such qualities her nature must imbibe,
> E'en as a river blending with the sea."

True that our own poets have not yet comprehended the real Christian ideal of woman, which must include the liberation of all her gifts and power for the service of mankind. But in India it is still not merely a question of setting free, but of recognizing the elementary laws of human rights. India has undoubtedly produced some of the most wonderful women in the history of the world; but to get a true conception of a woman's life in India, we must think of the masses, not of the few outstanding individuals.

Those inside the walls of the bungalow built on the haunted site saw deep into the sufferings of an Indian woman's life; for the bungalow was a hospital, and the women living there, having taken their medical degrees in the Edinburgh University in 1895, had just arrived to practise their art of healing amongst the women of India. At that time, only

twenty-five years ago, the hospitals and dispensaries of India did not reach more than *five* per cent. of the population. It is not easy to realize the depth of medical ignorance that then held, and still holds, sway in the Eastern world. The two young doctors who had come to practise their art in India were taken aback at the appalling conditions that prevailed, and the indifference to human life—where women and girls were concerned. Not indifference only, but appalling ignorance from which both men and women suffered. In the villages of India they found multitudes diseased for life—blind, lame, deaf and dumb—because in early infancy the simplest remedies were not to be had. Little children stone-blind, because when their eyes had been inflamed (a trouble which the cheapest remedy would have cured in a few days) no help was near, and they became blind for life. One day, hearing that a wee child of three lay unconscious after convulsions, one of the young doctors went to see what could be done; and arrived just in time to see a Mohammedan doctor lift a red-hot piece of iron and press it on the child's head, destroying the tissues to the skull. When a cry of horror escaped her, the child's own father replied: "Oh, miss, for many days that door was open, and an evil spirit entered there and must be destroyed, or our child will die."

Miserable were the victims of disease; more miserable were they who, falling victims to disease, fell also victims to the treatment of the so-called native doctors.

And the women, what of them?

In sickness and in childbirth these two young

doctors found the women subjected to nameless atrocities and infamies. The treatment by the native midwives was most barbarous. Difficult cases of labour they treated by placing a board across the abdomen of the patient, with a heavy woman seated at each end till the birth took place. Nurses entirely ignorant were all the majority of sick women had—no doctors. These nurses were not only ignorant, but immoral and even brutal. Countless mothers and infants fell a prey to the horrible barbarities practised upon them. One doctor gave an account of an experience :—

" I shall never forget (I wish I could) one experience that I had. I was called up at midnight to see a woman in the last stages of puerperal fever.

" I found her tossing and muttering in a delirium that ran into stupor and then death. I did what I could to make her comfortable, bathing the hot skin and moistening the parched lips, etc. ; then inquired if the child—born seven days before—were living. One of the women answered indifferently : ' Yes, it's alive.' I asked where it was, and she replied : ' Oh, it is in there,' pointing to another room, ' but never mind the baby ; it's not worth while to do anything to it, for it is nothing but a girl.'

" I went at once and found the poor little thing lying on a rough cord bedstead. It had never been washed, and for four days had not been fed ; every tiny bone was visible through the drawn skin.

" Physician though I am, my eyes filled with tears as I took up the little skeleton and did what I could to save it, but my efforts were unavailing. The mother died a few hours later."

And the death scene:—

"No sooner did the neighbours learn that death was near than they began to swarm in, until the miserable hut had twenty or thirty in it, all vieing with each other in groaning, shrieking, smiting the chests and screaming. In vain I told them that the noise was torture to the poor brain. I could not keep them even from throwing themselves full weight on to her poor chest, labouring harder and harder to give her breath; and when I wanted to give her a few drops of medicine, but failed because her jaws were already set, I turned cold and faint to see her own mother strike her to compel her to swallow! I saw that I could do no good, and as the strain was too severe to be borne unnecessarily, I left her two hours before she died, but the scene haunted me for months."

Ignorance, however, does not always necessarily imply indifference. The fathers in India have very tender hearts for the baby boys, and even girls sometimes; many a mile did they trudge carrying them to the white bungalow on the now no longer haunted spot when they heard of the fame of the two white women doctors. They let their little ones suffer untold barbarities, but through ignorance, believing some evil spirit had taken possession of the child which must with red-hot irons be driven out.

The effect of the work of these two women doctors and others like them in the East has not been confined to medicine. No one learns more of the social conditions of the people than doctors; they go down to the depths. The same humanitarian spirit that sent the women to India made them

revolt against the inhumanity connected with child-marriages; and one of the first and most important petitions presented to Government, pleading that the marriageable age be raised to fourteen years, was signed by fifty-five women doctors in India.

The medical work has helped higher education, for many of those treated in the hospitals had a new insight into life, and came away with a thirst for further knowledge of all kinds. All who have read Sir Edward Cook's life of Florence Nightingale will remember her passion—it is not too strong a word—for sanitary reform. It lay at the root of all things, and apart from good sanitary conditions it was in her opinion—and surely she was right—*almost* impossible for anyone to lead a healthy and a holy life. The streets and cities of the East are for the most part indescribably filthy, many of the streets being merely long cesspools. Everybody is at liberty to throw what they like into the public street—any kind of abomination—and in some cities—use what words you will in description—imagination falls far short of the reality. By degrees—slow degrees—the doctors, both men and women, have in many places brought things into a better condition.

But the difficulties!

It is impossible to get the Eastern mind to realize that filth and dirt are not the direct act and will of God.

The Head of an Eastern town (he was a Mohammedan) being asked by the Government to reply to certain questions relating to his own city, sent in the following paper:—

Question.—What is the death-rate per thousand in your city?

Answer.—In my city it is the will of Allah that all must die; some died old, some young.

Question.—What is the annual number of births?

Answer.—We don't know; only God alone can say.

Question.—Are the supplies of drinking water sufficient and of good quality?

Answer.—From the remotest period no one has ever died of thirst.

Question.—What is the general hygienic condition of your city?

Answer.—Since Allah sent us Mohammed, his prophet, to purge the world with fire and sword, there has been great improvement. And now, my lamb of the West, cease your questioning, which can do no good either to you or anyone else. Man should not bother himself about matters which concern God only.[1]

There is no record whether or not the "lamb of the West" was content with those replies; but it shows the spirit that met all who attempted sanitary or medical reform in the East!

The bungalow described at the beginning of this chapter still stands on the outskirts of a village in the heart of the Indian Empire. To it come all who are in sorrow or in pain. No longer are the sick treated as though possessed with an evil spirit, no longer neglected and ill-fed. No longer do women suffer nameless barbarities in their hour of "the great pain and peril of childbirth." Tender-

[1] *The Lancet*, July 1898.

ness, skill, and love reign supreme. All is sacrificed for those who come; no evil, noise, or worry enters the wards. Anxious parents come day after day to see their little ones cared for and restored to health. It was once a village of despair; it is now a village of hope. The fame of the two young women doctors has spread far and wide. Men and women trudge thirty and forty miles in burning sun to bring their dear ones to the door. The evil spirits that once haunted the place have long since fled, and the spirit of Him who uttered the words, "Inasmuch as ye have done it unto the least of these my little ones, ye have done it unto ME," prevails.

Often at the close of day, as the sun sets over the Western Ghauts and the two doctors—no longer young—catch a few moments' respite after a day of ceaseless toil, their thoughts dwell with tenderness and with gratitude on the memory of a lion-hearted woman who through her devotion to a call from God enabled them to bring comfort, love, and a message of hope to the suffering women of India.

CHAPTER V

THE BATTLE FOR EDUCATION

"You cannot gain more intellectual power without also gaining moral light. Just as the coming of the daylight shows you the beauty of nature at the same moment that it shows you the position surrounding, so, too, even the merest science must reveal in some slight degree the beauty or the will of God."

Bishop Temple.

"These things shall be! A loftier race
Than e'er the world hath known, shall rise
With flame of freedom in their souls
And light of science in their eyes."

J. A. Symonds.

"Add to your faith . . . knowledge."

Peter the Apostle.

CHAPTER V

THE BATTLE FOR EDUCATION

IT may be permissible to begin this chapter with a personal reminiscence. Some few years ago the present writer was visiting Holyoke, the well-known women's college in America founded by Mary Lyon. Her mother, writing in the days when her daughter was making the brave struggle which ended triumphantly in the establishment of Mount Holyoke, wrote: "Mary just walks the floor and says over and over again, when all is so dark, 'Commit thy way unto the Lord; trust also in Him and He shall bring it to pass.' Women must be educated—they *must* be."

My visit to Holyoke was made in the month of May, and my memory of it—the visit was a short one of twenty-four hours only—is one of brightness, sunshine, and happy, hopeful life. It was of course term time, and the joyous youth of the students harmonized with Nature on that beautiful spring day.

The oldest part of the college was built over a stream. I commented on the picturesque fact, never anticipating the reason of it. "Oh yes," remarked the President, "some of the directors of the college insisted on its being built over a stream, so that

the building could be turned into a mill if the college failed."

Oh, men of little faith!

Yet the same spirit was shown when the first house at Newnham College was built; it was so constructed that it could be turned into two private houses in the event of women proving themselves incapable of a higher education—or not desiring it.

We have made strides in education since those days, and are apt to forget that the colleges and higher examinations in which women compete with men are but of yesterday. When we consider what people thought on the subject of women's education only fifty years ago, it is not after all very surprising that many viewed the opening of the colleges with some trepidation and fear.

For generations it had been held that education was unnecessary for women. "Educate women like men," said Rousseau, "and the more they resemble our sex, the less power they will have over us." Mary Wollstonecraft replied: "I do not wish them to have power over men, but over themselves"; and Mary Wollstonecraft was right.

It is an interesting occupation to read books of some fifty or sixty years ago, written not against, but in favour of higher education for women. They are delightful reading nowadays. Certain axioms were accepted by the writers of these books which now have an element of humour in the eyes of the passing and rising generations.

It was generally accepted that "unmarried women must necessarily live a confined and inactive life." Though deplored, it was accepted as one of the

unfortunate facts of life from which there was no relief. The only remedy "must come from within," and cheerfulness be cultivated! The idea of women entering into any career of activity that was even analogous to men's professions, was considered entirely chimerical. One writer in the *cause* of wider freedom for women is persuaded that the world wants from women "not labour, but refinement"—the two evidently being considered incompatible! But even more amazing is the fact that the writer is entirely opposed to women nursing any except their near relations; to do it for others is manual labour, and "not a fit occupation for the educated class." Miss Nightingale is quoted as an exceptional case, and young women are discouraged from following her example.

Women's mission is to be "civilizers of men and educators of the young." It is admitted that many unmarried women are thrust out of their natural vocation, but that is just "one of the social evils to which we can but submit."

Another insists that a thorough course of physical science is "manifestly out of the question" in female education. No reason for this statement is given, and—most delightful of all—teachers are urged to prepare all girls for "the trials of delicate health"!

At the time when such books were being published, a woman, by name Anna Clough, was living in the small—for it was small then—village of Ambleside. Leading a somewhat isolated and confined life, she had time for observation and for noting the lives of the people around her. She was painfully struck with the terrible lack of educational

facilities for the girls of the middle classes. Education for women hardly existed, the marriage registers of the day showing that half the brides could not even sign their names. The standard of education for men was certainly higher, but one-third of the bridegrooms were illiterate. For the children of the middle classes there was practically no education; their parents were not rich, but also not poor; the first-class schools were out of the question, the charity schools equally so. The gentry and clergymen, in so far as they helped, were occupied with the really poor. There was nothing done to help the children of the middle classes.

And they needed help. Parents had neither time nor knowledge to set up schools even for their sons, still less for their daughters. The children were neglected, ill-taught; and with the growing independence of the young, which was beginning even in those days, the vast number of ill-disciplined, ill-educated children of the middle classes began to be a grave and pressing question.

It was the pathetic appeal of a mother of a large family that induced Anna Clough to open a school in the village of Ambleside in the late fifties of last century. She first collected a few pupils from the families of her friends, and started a small school. It rapidly grew, though it never exceeded some twenty to thirty children, most of whom belonged to the class whose need she had so keenly felt.

Small though it was, it was the germ of Newnham College and of the higher education for women.

Education was then largely in the hands of the uninspired. It is only necessary to look into the

text-books of some sixty years ago to see into what depths of iniquity it is possible for so-called "education" to fall. In this, as in many other ways, a new spirit was abroad; in spite of the almost universal indifference there were a few who even thought that to become an educationalist was as high a calling as that of a clergyman. One fine man, Canon Butler of Winchester, as he afterwards became, when considering whether or not he should take Holy Orders, wrote as follows:—

"You know I don't like parsons; but that is not to the point. If I should ever take orders, I don't mean to be a mere parson; for if I were like some of them I should cease to be a *man*. I shall never wear straight waistcoats, long coats, and stiff collars! I think all dressing up and official manner are an affectation; while great strictness in outward observances interferes with the devotion of the heart; and though it indicates a pious spirit—and therefore deserves our respect—it shows, as I think, a misconception of the relation in which we stand to God. After all, being a good clergyman is much the same thing as being a good man. I have a longing to be of use, and I know of no line in which I can be of more use than in the educational. It is a blessed office, that of a teacher. With all its troubles, heart-wearyings, and disappointments, yet it is full of delight to those who enter upon it with the whole heart and soul and in reliance upon our great Teacher."

It was in this same spirit that Anna Clough entered upon her work. She had an abiding faith in woman's power and spiritual gifts. She felt

quite sure that the day would come when the spiritual part of our nature would entirely dominate the material—dominate to such an extent that the bodily presence of those we love would become by degrees of less importance to us as the spiritual nature grew. To those in a lower state the bodily presence, she knew, was almost a necessity; but not, she felt sure, to those who had risen higher. As woman takes a more prominent part in life this dominating power of the spiritual would, she was convinced, be acknowledged and practised.

Anna Clough realized, as did few people in her day, that all potential gifts need the training and discipline education gives, if they are to make for the welfare of mankind. "Add to your faith knowledge." Anna Clough was one of those whose mission it was to make this possible for a vast number of women.

While she was working away at Ambleside—Miss Buss had, in 1870, opened the first public school for girls—Mr. Henry Sidgwick and others were thinking at Cambridge. The same call that came to Anna Clough came also to this big-hearted man, who spent his life working for the higher education of women. It was in October, 1871, that the idea of organizing lectures for women at Cambridge was put into action. A small company of men and women led by Mr. Sidgwick and Mrs. Fawcett started the scheme. It was at once realized that a residential house for the women attending the lectures was a necessity, and of course the usual difficulties arose: lack of funds, lack of a sufficient number of people who had faith in the new venture.

The main difficulty of funds was only solved when Henry Sidgwick, already well known for his enthusiastic advocacy of the cause, took a house on his own responsibility and placed it at the disposal of the women students. Let it ever be remembered that real chivalry never dies; all through the struggles women have had for freedom from artificial barriers, there have been men who stood with them and nobly helped in the struggle.

When Henry Sidgwick had taken the house for the students he turned immediately to Anna Clough, well known for her educational work, and asked her to come to Cambridge to take charge of the house. This post she accepted, entering into residence in October, 1871, with five students. It was not an entirely new idea. A college had already been started at Hitchin by Emily Davies, which afterwards became Girton College. There was, however, a fundamental difference between the two colleges. Miss Davies was determined that her students should work for the same examinations as the men. Henry Sidgwick and Anna Clough were content for their students to pass the examination for women instituted by the University.

Anna Clough took up her post—not without some trepidation, for she knew well the general feeling on the subject. Nine years previously, in 1862, Frances Power Cobbe had read a paper in the Guildhall, London, at a Social Service Congress, pleading that women should be granted University degrees. Every daily paper laughed at the idea, and she was the butt of universal ridicule. Ten years, it is true, had elapsed since then, but public opinion

had not changed. Nearly every woman was shocked at what was considered the unfeminine tendencies in all those who wished to be students. The phrase, a "blue-stocking," was invented, and even the students' own contemporaries and friends would stand aloof and look upon them as—to say the least of it—peculiar. It was quite seriously taken for granted that if a girl knew something about mathematics, and could talk of trajectories, particle dynamics, and even spherical triangles, she would necessarily be totally unable to perform the simplest of domestic duties! *Punch* was very amusing, not to say sarcastic, on the subject, and it is delightful now to turn to editions of 1873, where continual jokes are made about the learned young lady, Miss Hypatia Jones. One rhyme ran thus:—

> "There was a young lady from Hitchin,
> Who wouldn't go down to the kitchen.
> Her father said, 'Rose,
> Now do you suppose
> This conduct is sweet or bewitchin'?'"

Succeeding generations could afford to laugh at it all, but in those days the struggle was all too real, and the continual jokes were not without their sting.

Society in general strongly disapproved of the women students, and looked upon them with grave suspicion. They were supposed to hold the most impossible views, of which they were, of course, innocent. If a single one of them acted in any way contrary to the conventions of the day, people felt their worst fears were justified. Anna Clough was

a sensitive woman—not at all what was called the "masculine" type—nervous and retiring, and she keenly felt the situation. She was on the look-out for any eccentricity of dress or conduct in her students, her one aim being to make them inconspicuous. In her efforts to achieve this she would sometimes worry them to the verge of distraction. Perhaps she was right in her attitude. She was jealous for the cause of education, and realized that the first students would be taken as a type; she knew full well that when Jack fails or misbehaves himself, Jack is said to have failed or misbehaved; but when Jill does so, then all women fail and misbehave! So insistent was Anna Clough on the matter of her students doing nothing contrary to the conventions, that a witty student suggested the Newnham crest should be Mrs. Grundy rampant and two students couchant!

To work on quietly, without fuss and without attracting special attention, was also Henry Sidgwick's aim. Equal education for men and women was in his eyes not a matter for discussion; it was a principle of simple justice, and because he was so sure that those who were working with him to this end were bound to reach their goal, he was sure it was well to go on quietly and unobtrusively.

The difficulties to contend against were much the same as those in Edinburgh. Permission was secured for the women students to use the University examination papers, and private arrangements were made for the examiners to read and report on them. A great step was made in 1873, when the examiners consented to examine three of

the women in the Chemical and Mathematical Tripos papers. All three passed. The following year others passed in the Moral Science Tripos and in the Natural Science Tripos. The idea that women could not pass such examinations was finally disproved. In spite of this, the whole situation was unsatisfactory. Everything depended on individual examiners. Some would examine the women, some would not. The women students, however, had good friends. Men whose days were full of work gave up time to evening Councils and Committees to further the women's cause. The examination papers had to be taken to the women by an M.A., and back from them to the examiners by an M.A. Henry Sidgwick, his friend Mr. Alfred Marshall, and others turned themselves into couriers, going backwards and forwards from the women candidates to the examiners with the papers in all haste, lest time should be lost.

In 1874, by Act of Parliament, Universities were permitted to give degrees to women. London University and the Irish Universities at once availed themselves of it. Now all the Universities in Great Britain admit women to degrees, with the exception of Oxford and Cambridge. These, with the tenacity of unreasoning prejudice, while admitting women to the examinations, still withhold from those who succeed the degrees of the University.

Education has done much for women in the past fifty years; it has freed them, as it frees all, from every kind of slavery—and by that is meant not physical, but the mental and spiritual slavery that comes from lack of knowledge. The weakness, for

instance, of the noisy claim of pseudo-science, which arose about this time, that Christianity itself must fall before the advance of scientific knowledge, is quickly detected by women who have learned to think truly. The trained mind can distinguish the false from the true. Anna Clough all her life was inspired with the faith that the advancement of knowledge would enable women generally to have a deeper sense of spiritual values. Looking back on the past fifty years we know that she, by her life-work begun in the spirit of her own prayer—" O Lord God, hear the prayer of Thy servant, who desires with all her heart to do Thy Holy Will "—has helped to guide woman's power into disciplined and healthy channels.

CHAPTER VI

IN THE CELESTIAL EMPIRE

"In the name of God, Who has made us of one blood, and in Whose image we are created; in the name of the Messiah, Who came to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of prison to them that are bound, I demand the emancipation of those who are pining."

William Lloyd Garrison.

"Remember them that are in bonds, as bound with them."

Paul of Tarsus.

CHAPTER VI

IN THE CELESTIAL EMPIRE

THE land of China represents to a large number of people an evil dream. Quite unnecessarily so, those who really know China will say. No doubt they speak truly, yet the feeling can be understood by most of those who have been in the heart of a Chinese city. The evil dream that such a city as Canton gives to the sightseer is, for many, symptomatic of all China. The Chinese part of Canton is a walled city six miles only in circumference, and with a population of no less than two million. Surely nowhere else human beings ever have been, or ever again will be, cramped and herded into so small a space. Chicago, having the same population, has a street some thirty-six miles long; the longest street in Canton is but two. Myriads of narrow passages (there are no roads), some six feet wide, run in every direction. Dirty-looking houses appear to meet at the top on each side; scarcely a shred of sky is seen, scarcely a breath of air is felt. So narrow are the streets that foot-passengers only are possible; no carts, rickshaws, or mules can pass. There is no room for any but those

who walk, though an occasional sedan-chair is seen, causing much inconvenience and great commotion on account of its practically blocking the whole street. Everybody is busy; the streets swarm with and smell—if one smell can be said to predominate —of humanity. Diminutive men carrying street garbage, buckets of black-looking liquid that goes by the name of water, rice, live fish in tubs, rush hither and thither. They push each other remorselessly as they hurry on their errands; as they bend beneath the weight of their burden, one and all chant in husky, guttural tones. Cooked ducks, cooked dogs, cooked rats, cooked reptiles of every kind, with festoons of fish and other entrails, are strung in revolting masses along the myriads of shops, the loathsomeness hanging from one house almost touching the abomination hanging from another over the head of the passer-by. Throughout the whole vast city there is no open space, no square, only endless, interminable narrow alleys which swarm with pushing, sweating humanity.

And the stench! Mr. Kipling once wrote an eloquent chapter on the B.C.S., which being interpreted meant the Big Calcutta Smell. Evil though it is, everyone who has been to both cities or to other Eastern cities will give to Canton the honour of being the most terrible of all cities in the world for its evil stench. Of all dreadful things in Canton —and there are many—the smell is the most dreadful of all. The memory of the walled-in fetid city, of its sights, of its sallow masses of human beings with yellow heads and grinning teeth, is to

many, not a memory, but an evil dream from which one who has seen it awakes with a relief not to be described. Amongst the seething masses of human beings in the city of Canton, few women are to be seen; yet hidden away somewhere in this walled city are a million or more women and girls. As the thoughts of the traveller turn to them, she has an uncomfortable feeling that there is a wealth of meaning in the Psalmist's words: "The dark places of the earth are full of the habitation of cruelty." It may appear to be unfair to describe—even briefly—one city as symptomatic of China. Cities throughout China, however, are in the main but diminutive Cantons; with lesser stenches and lesser evils, but built upon the same foundations.

The Chinese have not insisted, as other nations have done, that women had no need of education. From the earliest times Chinese sages have written books on the subject, although their ideas as to what constitutes suitable education have deprived Chinese women of the use of their remarkable powers. In all Chinese teaching on the subject of education for women is detected the thoroughly, though not exclusively, Eastern thought, that women have no direct responsibility for their lives to their Creator. In no country in the world are moral precepts more contradictory, in no country in the world are they so divorced from the facts of life, as in China. Books on the education of women have been freely written, yet Confucius hardly admits that women are human beings. In a Chinese book on education written in the last century—books in

China are not out of date in a few years—occur the following lines:—

> " When wives and girls are still in youth
> Much need they have of constant heed.
> At morn their place is first to rise,
> At evening last to seek their couch,
> To strive till all the work be done
> And yield till others' meals are o'er.
> With filial duty serve the old
> As if they were your household lords. . . .
> If lord or lady ask your help
> First with your husband counsel take,
> For he to you must heaven be."

The thought contained in the last line is the fundamental thought in Chinese teaching on the duties of women.

The only possible excuse for such teaching is, of course, that the woman is inferior, and consequently submission is suitable. The inferiority of woman is therefore emphasized to make the claim of the necessity of submission appear reasonable. Confucius makes the assertion: " Women are as different from men as earth is from heaven. . . . Women indeed are human beings, but they are of a lower state than men, and can never attain to full equality with them. The aim of female education, therefore, is perfect submission, not cultivation and development of the mind."

Perfect submission is essential; this can easily be achieved if women realize their inferiority. Steps must be taken to bring this home to them. Two methods were employed—a mental and physical one. An axiom was laid down by the wise men of China that women must not be taught to read and write,

because it is waste of time, as they are mentally incapable of any learning. "If you cannot teach an intelligent horse, what can you expect to do with a woman?" So mental education was withheld from them. But this alone was not enough. Throughout the ages in China women have had a grievous and artificial physical disability imposed upon them. Throughout almost the whole of China, whether in town or country, the custom of cruelly binding the feet of little girls has held sway with extraordinary persistency amongst the poor as well as the rich. This custom still prevails, although through the efforts mainly of educational missionaries a movement against it was inaugurated many years ago. Regardless of the obvious economic unsoundness of the system, it has been enforced rigidly in nearly all parts of China.[1] An account of the effect of foot-binding in one village will give an idea of what women suffer throughout the Celestial Empire. Physical pain is not all this custom inflicts upon the Chinese women; moral degradation accompanies acute physical suffering.

As in India so in China there have been women who have risen to great heights in spite of all disabilities; but the general contempt in which they are held is illustrated by the saying of a Chinese woman, who, hearing a Christian expatiate on the joys of heaven, replied: "Do not talk of future heaven; it would be heaven enough for me now if my husband would deign to walk side by side with me in the streets, as do the Englishmen with their wives."

[1] Not in Canton and some places in the south.

A Chinese village is not very different from villages in other parts of the world. The surrounding country is often curiously like our Lake district, or indeed other parts of England. The main difference between a Chinese and English village is the extreme filth of the former and the habits of the village folk. A brief description has been given of a Chinese city. It was ugly, and women practically find no place in the picture at all; there was a hint of suffering and of the dark places of the earth. Let us picture to ourselves a rural scene in China. It is harvest-time—surely in one sense the most beautiful time in all the year. The thought of harvest-time in England conjures up a picture of happy reapers, gathering in the fruits of the year; of standing shocks of corn in sunlight, and of cheerful voices. Women are often in the fields doing their share of the work when the harvest is a heavy one. The season is associated with such cheerful, happy thought that the ancient song, "The valleys stand so thick with corn that they laugh and sing," rises unbidden to the mind. In China, too, at harvest-time women are in the fields. The traveller, as she approaches the fields around the village, is inclined to think as she sees from a distance the diminutive size of the reapers that children only are employed. On closer inspection the truth is seen. The workers are all full-grown women, but they are working on their knees. Their feet, which are tightly bound, are useless to support their bodies when employed in any activity. They wield the sickle, but do not stoop, for that would hurt their poor feet—such as they are—too much. They work either on their

knees or they sit and hitch themselves along as they reap. At evening-time, when the day's work is done, carts and wheelbarrows come for the women to take them back to their homes, so great is their helplessness. Even in their homes many have to crawl about upon their knees, reduced to the locomotion of animals. Some are able to hobble about the village, clinging to the house-walls as they go, or leaning on a stick.

Ah! says my reader, of course the Chinese women used to have their feet bound, but are not those days practically past?

Ninety-five per cent.[1] of Chinese girls over the age of eight had bound feet some ten years ago. The bandaging begins between the sixth and seventh year, and then the little girl endures three years of acute agony and misery. The front part of the foot and the heel are so bound together that a coin will stick in the cleft. Mrs. Archibald Little writes: "During these three years the girlhood of China presents a most melancholy spectacle. Instead of a hop, skip, and a jump, with rosy cheeks like the little girls of England, the poor little things are leaning heavily on a stick somewhat taller than themselves, or carried on a man's back, or sitting sadly crying. They have great black lines under their eyes, and a special curious paleness that I have never seen except in connection with foot-binding. Their mothers mostly sleep with a big stick by their bedside, with which to beat the little

[1] According to Dr. Morrison, China Correspondent of the *Times*, who travelled through the Central Provinces of China some years before the War.

girl should she disturb the household with her wails; but not uncommonly she is put to sleep in an outhouse." It is difficult to realize that such things as these are practised to-day, not by cruel parents, but as the normal custom of the country. The Chinese proverb, "For each pair of bound feet a tubful of tears," is a poignant one. It is said that one child in ten dies from the process. In the Eastern parts people will tell you in good faith that foot-binding no longer exists. Professor Ross in his book, *The Changing Chinese*, written in 1912, is convinced that at least three-fourths of the women of China still suffer from bound feet. Girl infanticide is common in China, and the little ones are destroyed not only because of their sex; Chinese mothers are not without heart, and remembering their own three years of agony it is said they destroy the girl babies because the foot-binding process is for many a mother too harrowing to be borne. The only relief the child gets during the three years of foot-binding is either from opium or from hanging her feet over the edge of her wooden bedstead so as to stop circulation. In three years the period of acute pain is over, and the child crippled for life. The pain does not entirely cease after the three years. "It is safe to say there are in China seventy million pairs of deformed, aching, and unsightly feet."[1]

When one or two Western educationalists first arrived in China, somewhere in the fifties of last century, for the purpose of teaching Chinese women and girls, they were met first with supreme indifference, later with hostility. It had been ordained

[1] *The Changing Chinese*, Edward Ross.

down the ages that women and girls should have their minds and their feet fast bound in fetters; who had a right, even a Chinese, let alone a "foreign devil," to question customs consecrated by the ages? In attempting to teach girls, these foolish foreigners were attempting the obviously impossible. The glory of life, however, consists in the fact that the obviously impossible is so often achieved! Two English women opened a school in Ningpo for girls, somewhere in the fifties. For quite a long time not a single pupil was secured. Then by degrees, and through the increasing efforts of the two English women, a few little girls were allowed to attend. They were very few, very, very poor, and well paid for attending! Under no other condition was it possible to secure their parents' consent, and the two missionaries were determined to begin education for little women in China.

For no less than fifty years after the first effort, women's education in China was carried on entirely by missionaries. Difficulties were slowly, very slowly, overcome; then just as some little headway was being made, some of them took a step that bade fair to ruin all their prospects and hopes for the future.

In 1874, the mistresses of one of the schools startled, not only the Chinese, but their own colleagues also, by flatly refusing any longer to take children whose feet remained bound. The two women who had the courage to take this stand belonged to a Methodist Society. Many insisted that a fatal mistake had been made; many were persuaded that it was a death-blow to education.

It was hard to face renewed opposition from the Chinese, whose confidence they had just begun to win. Harder still to withstand the opposition of their own colleagues, and the temptation to think that after all they had perhaps, by their drastic action, defeated their own ends.

To their honour, be it said, the two women remained, in spite of all protests, immovable in their decision. They saw, and rightly saw, in the custom of foot-binding a symbol of the perpetual degradation of women, a perpetual denial of human right as long as it existed. They saw in the abolition of the custom a symbol of new life, new thought—of a path to freedom which women might tread with unfettered feet. Holding to their principles they eventually won through, conquered, and by degrees, in spite of the stand they took, their school prospered.

China is changing; though too much faith in the rapidity of that change must not be built on the accounts of those whose experience is mainly confined to dwellers in the Treaty Ports. The custom of foot-binding—a symbol of all that has hitherto hampered the powers of the women of China—is slowly passing away; government and gentry schools have now followed the rule originally laid down by the two women referred to, and only accept girls whose feet have been unbound. It is a literal fact that as the feet are unbound mind and spirit grow. The bound foot is a symbol of a cramped mind and soul. It has been observed again and again that refusal to unbind the feet means that the mental and spiritual nature does not expand. Do we not find in this fact some illuminating thought on the

meaning of the Incarnation? Women students of China are being freed from the tyranny of foot-binding. It must be remembered, however, that all the schools put together teach but a fraction of the Chinese children, and the custom still largely prevails.

The thirst for education, unknown in China even ten years ago, is now felt by thousands—perhaps millions—of her girls and women to-day. Ten years ago the old educational system of China crumbled to pieces, and women as well as men began to clamour for Western education. Every single European and American Educational Establishment in China to-day is full to overflowing. They are all missionary schools. Every one of them could be filled three times over; in Canton,[1] for instance, the schools are bursting (almost literally!) their walls. Pupils arrive in boats, having come hundreds of miles by river; they appear unannounced, bringing a letter from their parents and fees for the year, and pathetically begging to be taken into the schools. Nothing can be done, and the boatmen are instructed to take the children back again, for the schools are already fuller than any health inspector in England would allow!

And what about the mental capacity of the Chinese girl, who for centuries has been regarded as no more capable of brain-work than a horse?

To tell the truth, they are very like English girls. Some bright, quick, and industrious, some clever, some stupid, some hard-working, some lazy. The sight of a crowd of Chinese girl students is a delightful one, and more dimples and twinkles will

[1] The new part of Canton is built, of course, outside the city walls.

be seen among them than in any crowd of school-girls in England! The very sight of them fills the looker-on with new hope. Can it be that women such as these will have such power that even a city like Canton can be transformed to what is beautiful and good to look upon? Women alone will probably achieve little; but joining with the best of their men, and holding an ideal in common with other women of the world, is there not hope even for that of which such a city as old Canton was symbolic?

In England the woman's movement owes little to the Church. In China and the East it owes much. Missionaries have taught the New Testament, and Eastern men and women who learn the ethics of Christ, who read the Gospel stories, receive ideas of the dignity of women which open up a new life to them.

English and American educational missionaries have brought freedom of body and mind to many of the women of China. Mrs. Bishop (Isabella Bird) wrote long ago: "Of all Oriental women I love the Chinese women best; they have so much character." The women of China are becoming liberated from man-imposed suffering and ignorance; with this liberation comes the release of power. The first sign of this release is a great thirst for knowledge and for higher education. During the past generation English and American women have gone to China equipped for the task of teaching Chinese women. It is now an overwhelming task. A little school started, by Congregational missionaries as long ago as 1864, is now the North China Union College of Peking, the first school for girls to offer—what the Chinese

women were asking for—work of college rank in China. Women have gone to China equipped not with zeal and missionary spirit alone. Through the labours of Anna Clough, Mary Lyon, and others, in days gone by, they possess the necessary mental equipment, without which their services to the Chinese students would have been impoverished if not impossible at this hour of opportunity for the women of China.

CHAPTER VII

TO-DAY AND TO-MORROW

"Not in entire forgetfulness
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home:
Heaven lies about us in our infancy!
Shades of the prison-house begin to close
Upon the growing boy."

Wordsworth.

"And Jesus increased in wisdom and stature, and in favour with God and man." *Luke the Physician.*

CHAPTER VII

TO-DAY AND TO-MORROW

MANY harrowing stories have been told—and will yet be told—of how men suffered on the battlefields during the Great War. Many of them are not only tragic, but significant. Few more significant than the following :—A man of magnificent physique and stature found himself in the early morning, after "a scrap," alone in no-man's-land, slightly wounded in the foot. It was broad daylight, and his only chance of life was to find cover of some kind. He crept into a shell-hole near by, and for a while was safe. The discomfort was great, for, being a man of huge proportions, he only secured his safety by crouching in the filthy water with which the shell-hole was half filled. The long day passed, the sun sank, and night crept slowly down, wrapping the battlefield in darkness. Now came his chance. Under cover of the night he could easily have crawled into the British lines. He did not move and he dared not move. Ignorant and uneducated, having lost his bearings, he knew not how to find them; he did not know in which direction lay his own and in which the enemy lines. At night flares went up on both sides; he knew not

which were the British, which the German. For five long days and nights he crouched in hunger, wet, and misery, the pain of his wound growing daily worse. Night after night the stars shone out—the stars that might so easily have guided him to safety—but the stars said nothing to him. Day after day the sun rose in its splendour, set in its glory over the battlefields, but the sun said nothing to him. It spoke not to him of east and west. After five days of mental and physical pain he was rescued and carried behind the lines to a dressing-station. The doctor, busy though he was, and apt to look upon every man as a "case," a number, gave him special attention, struck by the magnificent specimen of humanity before him, who at the moment was exhausted with his suffering.

The doctor looked at the foot, which had only been slightly wounded, but with a momentary glance saw that gangrene had set in, and that the man's leg would have to be removed. Accustomed though he was to the tragedies of life, the doctor was deeply moved at being compelled, for so slight a wound, to mutilate so fine a man. If only the man had had some sense, some intelligence, he would have crept to the British lines in the darkness of the night and been cured in a few days. Like many kind-hearted men, the doctor concealed his sympathy and emotion by being angry. "The man is a fool," he growled to a chaplain standing by; "it's his own fault the leg must go. I have no pity for him; if he had had an ounce of sense the fool would have got into our lines at night!" The doctor, to relieve his own feelings, murmured this over and over again,

feeling all the while the deepest compassion for the big, silent, suffering man beside him. Lack of education had brought the man not only acute suffering, but it had maimed him for life.

The chaplain too was silent, but through his mind in a flash came these words: "He is led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so opened He not His mouth. *He was wounded for our transgressions, He was bruised for our iniquities.*"

. . . . . .

As a nation we are slowly realizing, first that our educational system is largely guided by material principles, and that even so it has been given only to the few. Millions of our boys and girls, leaving the elementary schools at thirteen or fourteen years of age, start life with a handicap that, apart from all other considerations, lessens their chance of success when confronted with difficulties, and does in the end actually add to the physical suffering of the world.

"And Jesus increased in wisdom and stature and in favour with God and man." Was ever a more perfect description of true education penned by man? Inspired indeed! Here we have portrayed the human education of the Son of Man; here we have a picture of what He would claim for humanity. The description is complete—growth of mind, body, spirit, and fellowship being essential to a full life. "Jesus increased in wisdom"—that is, in knowledge, learning, and thought. The curriculum which He studied was probably the normal curriculum of the schoolboy of His day. "And stature"—in physical well-being. His environment was such that mental

and physical growth was possible for Him in a way that it is not for myriads of His children who tread the path of life to-day, be it in country or in town. "In favour with God." The inner life in harmony with God. "And man"—man is not left out; true education means life in fellowship with man. It brings a sense of complete *unity* with mankind which makes the perfect social life, and surely lies deeper than any theory of brotherhood. Thus is education complete.

Definitions are seldom satisfactory, but is not education, or ought not education to be, as Kepler long ago said, "learning the thoughts of God"? The curriculum of our schools must necessarily include most of the subjects which they do now include, such as history, science, mathematics, etc. These are not dry bones, or need not be, for in them it is possible to learn the ways of God. When the principle at the back of the studies is the true one, education can lead in one direction alone—to the mind of God.

Is it too much to hope that the same kind of environment that made possible the education of the Son of Man, the growth in wisdom and stature, should eventually be the environment of children in those nations that profess and call themselves Christians, and that men and women should to-day work towards that end?

Things are largely possible or impossible in so far as we think them possible or impossible; and to put it quite simply, Christ must surely long for every child to have at least the human possibilities that He had for mental and spiritual growth. If it was

necessary for Him Who though human was also the Son of God to have, as a Child, certain conditions for growth, it is surely necessary for the child of to-day to be surrounded with possible conditions if we would have him to grow in like manner.

Mr. Fisher's Education Act has been called the most Christian Act ever passed by the House of Commons, perhaps because it is an attempt to make what has been the monopoly of the few, the heritage of many. It is an attempt—sadly incomplete, but an attempt—to give our children an environment conducive to mental growth. Education, it will be said—especially as it now exists—is not in itself Christian. True. But if we have faith to believe that it can, and surely will, evolve from its present state into true education, is it not bound to become so whether labelled or not? Education, even in its present form to-day, gives mankind a higher conception of God, and the possession of it helps to minimize the pain and suffering of the world. The opportunity is in our hands to make the education of to-morrow profoundly Christian, whether labelled so or not. In the mass, education is still largely withheld from the boys of our nation and still more largely from the girls. If the release of women's power is to make for a truer and more Christian nation, if the coming power of democracy is to ennoble the race (and an uneducated democracy is of all things the most to be dreaded), education must be made possible for all, and it must needs be founded on other principles than those of to-day.

When women fought their battle for knowledge—for education—it was necessary for them to follow

the lines and principles already laid down; but the time is coming when women will seek to co-operate more fully in laying down the principles of education, and at the heart of their principles will be deeper reverence and love for the child than has yet been shown. In education the child has not hitherto been the first consideration. All can see that what may be termed State considerations, political ends, and party machinery have largely guided our educational system. And just because love for the child will surely be the woman's guiding star, it is likely that her contribution will lead to more harmony than has ever been in the past with St. Luke's description of a perfect education. Love and care for the child must needs be the primary, the ruling factor in the education of to-morrow.

> "Shades of the prison-house begin to close
> Upon the growing boy,"

writes Wordsworth, and it is a mournful thought. Education might lead in just the other direction, no prison-house closing in upon the child, but to expansion of spirit and the laying hold of eternal things, leading the child to feel himself one with the universe.

It requires no "educationalist" in the technical sense to recognize that at the root of all true education must lie a reverence for the child-mind. Is there not to-day too much trying to force children into moulds? Such efforts imply little reverence for the child. The fundamental principle of education is, all would agree, to teach children to think rather than to force them to conclusions. Yet it is

impossible to study our text-books without seeing that children are continually being forced to conclusions. Is it not better to guide impulses than to enforce discipline? Only those who have supreme reverence for the child could lead in such changes as are here implied. Reverence requires perception —to see what the child cannot express—and this perception is largely woman's gift. Women are beginning—and men also—to challenge many of the principles on which education of to-day is built. Madame Montessori, though doubtless she has not said the last word, has achieved wonders in child-education by her supreme reverence for the child-mind, which entails with it a confidence in the child and a minimum stress on obedience and discipline, as it is generally understood.

How Jesus reverenced little children! He took them tenderly "in the crook of His arm," as the original graphically describes His action. He acknowledges the justice of their desires, and will not have them sent away. Some of the most terrible words that ever fell from the lips of the gentle Christ were called up at the thought of those who make the tiny feet to stumble. He recognized how often "grown-ups" are wrong. It was not the fault of the little one for stumbling, but of the "grown-ups," who by their belief in themselves, their way of thinking, their methods, caused the child to stumble, and on them, the "grown-ups," will judgment fall. Is it too much to say that only a like reverence and love can find the path to an education that will draw out all the finest and the best in human nature?

"Jesus increased in wisdom . . . and in favour with God." Does not this inevitably imply that the education Mary gave Him fostered the growth of mind and of spirit? It is just that growth which, alas, the education of to-day so often kills. Knowledge is acquired, and a certain amount of learning; but who can deny that often those who have the "highest" education are those in whom the living, mental and spiritual life has become atrophied and in whom impulse is dead?

It was good that sixty years ago prophetic women struggled for education and won their battle; good that the result of their victory is felt to the ends of the earth, and that thereby the fetters of ignorance are being struck off which bound the women of the world. Good, yes—not so much for what they then learnt, or then achieved; good because of what the prophetic women of to-day will have power yet to achieve. The true woman cannot allow the education of little children to be made a party or political weapon, and let us pray God will not allow it to be dominated by the thought of what leads to the best position, the making of money, and material welfare. No one who has heard women teachers of to-day confer together can fail to be struck with their passionate desire to break away from all that does not make for the highest welfare of the little child. Good, for women intuitively—though up till now intuition has been given little honour—recognize and reverence the God-likeness in the child, and will refuse to hedge it about with systems which may aim at material prosperity but destroy so much that is Christlike. Good, for when they bring in their

full contribution unshackled by tradition, at long last the world will begin to understand what as yet is hidden from it, the wealth of power, truth, and beauty in the prophet's pregnant words when describing the kingdom that is to come: "And a little child shall lead them."

CHAPTER VIII

A CRUSADER'S EQUIPMENT

"The stranger's children laugh along the street:
They know not, or forget the sweeping of the net
Swift to ensnare such little careless feet.

And we—we smile and watch them pass along,
And those who walk beside, soft-smiling, cruel-eyed.
We guard our own—not ours to right the wrong!

We do not care—we shall not heed or mark,
Till we shall hear one day, too late to strive or pray,
Our daughters' voices crying from the dark!"

Margaret Widdemar.

"I tell you," added Jesus, "that tax-gatherers and prostitutes are going into the Kingdom of God before you."

Matt. xxi. 27 (*twentieth-century translation*).

CHAPTER VIII

A CRUSADER'S EQUIPMENT

"AS a man thinketh so is he," was said of old time, and surely there was never a truer proverb. Our thoughts make us; when we believe we can achieve, we do achieve; and are not things very much possible or impossible according as we think them so?

Some fifty or sixty years ago, the belief was held —in a way that it is not held to-day—that it was natural for a man to live an impure life. The temptation to do so was considered to be so great that the men were few who could resist it. Though the story of the great Crusade for clean thinking is wonderful, the story that made the Crusade necessary is a horrible one, and I will pass it over as quickly as possible. But everyone should in these days know it. Many students of psychology, after years of work amongst young people, now give it as a deliberate judgment that as a general rule—there are, of course, exceptions—girls and boys in their teens are not too young to know and understand the story; it is even imperative for their own welfare that they should do so.

Early in the nineteenth century, Napoleon

instituted a system of setting aside women to satisfy the lusts of men. Certain women were registered under the police, and compelled to live a degrading life and deprived of all liberty; at regular times they were medically examined to see if they had contracted any terrible disease as a result of their life. When these women had contracted disease they were put in a hospital until they were cured, after which they were allowed out of the hospital, only to live the same life until they were again diseased, when once more they were sent to the hospital; this continued till death alone released these unhappy women from a life of misery and degradation.

In 1869, this system was brought into operation in England by an Act of Parliament called the Contagious Diseases Act.

Reading the story of the passing of this Act in the light of the knowledge possessed by the present generation, the story sounds incredible. It has been said that the Bill was passed by a thin House at the end of a long session during the night of a hot August, that the members were worn out and did not realize fully what the Act under its somewhat innocent title implied. Others deny this, and say that every Member of Parliament was made acquainted by letters and pamphlets of the real meaning of the Act and the iniquity of it. It is more generous to think that the first is true; be that as it may, however, the degradation of women was legalized in England by the passing of the Contagious Diseases Act, in 1869.

In those days it is not too much to say that

practically all women knew nothing of what is now called the social evil. They were abysmally ignorant. It is not easy to blame them for this; it was an accepted axiom that no woman could be pure who was not also ignorant. This axiom, accepted by all, had a paralysing effect upon even courageous women, who now and again had an inkling of the murderous cruelty other women had to suffer, and ventured to lift up their voices on behalf of their victimized sisters. They were silenced at once; and silenced, not by the vicious and evil-inclined—that would have been readily understood—but by well-intentioned people who really believed that no woman could become acquainted with evil without in some way participating in it.

It is easy to understand how under these circumstances many women were terrified of speaking of the subject or taking any steps to remedy the state of affairs. One woman, however, was utterly fearless. Josephine Butler had long been in touch with what is known as the mournful sisterhood. She had always sought out these unhappy ones, and, knowing their lives, was filled not as other women were with horror and disgust, but with infinite compassion and love.

Josephine Butler had, during the year 1866, visited the hospital, the quays, and great workhouse in Liverpool. The workhouse in Liverpool contained *five thousand persons.* In those days the workhouses were in a terrible condition, and almost trained girls for the street. The girls who were unfortunate enough to be brought up in them had

no affections, no friends, no homes, no training even of a useful nature. The histories of some eighty girls who had been brought up in a London workhouse were once traced, and it was discovered that *every one* of them was on the streets. Mrs. Butler not merely visited the women, but sat on the floor day after day with them, picking oakum, laughing, talking, and making friends. She brought down upon her head, as she graphically describes it, "an avalanche of miserable but grateful womanhood." It must not be thought that all of them were those who were living impurely—far from it. She was continually amazed how many of the women, in spite of their miserable surroundings, lived decent and even noble lives. Yet many of those with whom she came in touch had been led astray. Josephine Butler noticed then, what in later years she never wearied of telling her hearers, that at least four-fifths of those who were on the streets were orphans. This was to her a significant fact, and her mother-heart went out with deep compassion towards them. Her house in Liverpool became a home to many an unhappy woman. Instead of sending them to Rescue Homes she took them into her own house, until it was literally crowded out and she was compelled to take a large house, which was transformed into a Home of Rest.

Many of those who were now her friends came in the last stage of disease, only to live a few happy months and then pass out of this world for ever. Women—most of them still young—who never since their first step astray had seen their parents, were before the end reunited to them in this home

once more. Often as Josephine Butler gave a last look at one of her children, as she called them, lying in her coffin in peace, she would say to herself, thinking of the first man who had led the child astray, often, as she well knew, one in a comfortable social position: "If that man could but see her now!"

She little thought at this time—for it was three years before the passing of the Contagious Diseases Act—that in this work she was equipping herself as a leader in the great Crusade that was to come. The equipment was no course of special training, or study of psychology; it was the outpouring of infinite compassion, the devotion of love which is the magic of the universe, and with it a deep sense of vocation, apart from which all training is in vain. To her, the outcast women were not a separate class to be dealt with differently from ordinary human beings. She felt herself as one of them. It was by being with them and making friends with all, that unconsciously she equipped herself as leader in a great Crusade.

CHAPTER IX

THE FIGHT FOR CLEAN THINKING

"It is claimed by the workers that history must be rewritten for them; that the life of the mass of the people who toil is, in fact, the life with which a real history will concern itself. The wrong—if it be a wrong—of exploitation can never be truly comprehended till the history of women is written."

A. Maude Royden.

"Insatiable desire in me
To join myself to eternity . . .
To join my life in love's last test
To them the women of the quest,
To them who strive to cull the dust,
Control the whirlwind of men's lust;
O might I be this living hour
More to such women,
Of such power that I might rise
To lift her up
Who lies in pain, the sacrifice
Of all that's been,
The sacrifice of her own dream! . . ."

Mary Richardson.

"Troubled on every side, yet not distressed; perplexed but not in despair; persecuted but not forsaken . . . for which cause we faint not." *Paul of Tarsus.*

CHAPTER IX

THE FIGHT FOR CLEAN THINKING

THE Contagious Diseases Act was passed in the House of Commons; and when Josephine Butler realized that the system which she had seen working in Paris, and regarded with such horror, had actually found a footing in England, she was suddenly overwhelmed with depression too deep to express. She had a trembling presentiment that in some way she would be called upon to fight this evil thing.

Certain medical men viewed with complete dismay the introduction of these Acts. The reason given for the passing of the Act—that the health of the troops was thereby safeguarded—they knew to be a complete fallacy. These doctors were prophets in their own way, and they knew what it takes mankind so long to learn, that what is morally indefensible proves ultimately to be ineffective and scientifically false. From a purely scientific and medical point of view they had strenuously opposed the introduction of the Act—all to no avail; then it was that these men realized that a power which they did not possess would alone have sufficient inspiration to check this evil thing. Scientific argument was insufficient to stem the tide of wrong thinking.

After much heart-searching, these doctors came to the conclusion that the power which they lacked lay with certain women; that these women, with all their gifts and powers, must lead in a great Crusade which would liberate not women alone, but mankind from a mental, spiritual, and physical tyranny that was being imposed upon them.

This group of medical men turned to Josephine Butler and put the matter before her. Other appeals poured in, and everything pointed to her as a leader in the Crusade against legalized vice.

The contemplation of such a public work was veritable anguish to Mrs. Butler. The following paragraph appears in her diary for September, 1869, and though somewhat lengthy we quote it in full to show the spirit in which she entered into the Crusade:—

"Now is your hour, and the power of darkness. O Christ, if Thy spirit fainted in that hour, how can mine sustain it? It is now many weeks since I knew that Parliament had sanctioned this great wickedness, and I have not yet put on my armour, nor am I yet ready. Nothing so wears me out, body and soul, as anger, fruitless anger; and this thing fills me with such an anger, and even hatred, that I fear to face it. The thought of this atrocity kills charity and hinders my prayers. But there is surely a way of being angry without sin. I pray Thee, O God, to give me a deep, well-governed, and lifelong hatred of all such injustice, tyranny, and cruelty; and at the same time give me that divine compassion which is willing to live and suffer long for love to souls, or to fling itself into the breach

and die at once. This is perhaps, after all, the very work, the very mission I longed for years ago, and saw coming afar off like a bright star. But seen near, as it approaches, it is so dreadful, so difficult, so disgusting, that I tremble to look at it; and it is hard to see and know whether or not God is indeed calling me concerning it. If doubt were gone, and I felt sure He means me to rise in revolt and rebellion (for that it must be) against men, even against our rulers, then I would do it with zeal, however repulsive to others may seem the task."

All doubt as to whether she was the one called to lead in the fight against "this evil thing" soon vanished, and Josephine Butler began her work.

Letters were written to every member of both Houses of Parliament, to hundreds of well-known men, both ecclesiastical and lay. To all of which not more than literally half-a-dozen sympathetic replies were received, while many letters came severely trouncing her for mentioning such a subject. Truth compels us to record that many of these were received from dignitaries of the Church, men of undoubted high character, who nevertheless failed to see the justice of the cause.

The second step was the drawing up of a lengthy protest, in which eight reasons were given showing that the Acts were unjust, ineffective, cruel, and pernicious to both the young men and women of the country.

The eight reasons given in the Women's Protest, which was published in January 1870, were very briefly as follow:

First.—Because the Acts were passed, not only unknown to the Country, but unknown, in a great measure, to Parliament itself.

Second.—Because the Acts removed from women every guarantee of personal security which the law has always held sacred, and put their persons in the power of the police.

Third.—Because women were punished on an undefined charge; the law is bound to define clearly an offence which it punishes.

Fourth.—Because it is unjust to punish the sex that is the victim of a vice, and leave unpunished the sex that is the main cause of it.

Fifth.—Because the system made the path of evil more easy to the youth of England.

Sixth.—Because the measures were cruel to the women, further brutalizing even the most abandoned.

Seventh.—Because legislation affecting women only had always failed to diminish disease.

Eighth.—Because the conditions of their disease are moral, not physical; before legalizing a revolting vice an attempt should be made at dealing with the causes of the evil.

This protest was signed by some two thousand women; amongst the names we find Florence Nightingale, Mary Carpenter, Harriet Martineau. The protest was published in the *Daily News*, making a great sensation and stirring the country to its very depths. Only the wilfully ignorant could now be ignorant of the evil in their midst. It was the first great revolt of women. The House of Commons was badly shaken; such a revolt was new to them, and they

knew not how to deal with it. The news reached to all parts of Europe and the Empire. Letters of sympathy came pouring in from well-known men, amongst them Victor Hugo and Mazzini. It was the first trumpet blast—heralding a coming battle.

Josephine Butler seems to have started her active campaign in a strangely unorganized manner. Shortly after the public protest, she took the train to Crewe—her nearest large station—and asked to be allowed to speak in the workmen's hall. The permission was granted, and immediately she secured an attentive and sympathetic audience. The response from the working and humbler middle class exceeded all expectation. From Crewe she went to Sunderland, York, Newcastle, and in a short time the working-class leaders arranged mass meetings throughout the North.

Soon after this stirring of the country, came a by-election at Colchester. Although it ended in a victory for the cause; it was perhaps only then that the bitterness and strength of the opposing forces were fully realized by those who were fighting the Contagious Diseases Acts.

Josephine Butler went to Colchester determined to make the election turn upon the retention or abolition of this Act. She was prepared for no compromise. The entire repeal of the Act—that alone would satisfy her and meet the demands of justice. With her band of supporters she was, on arriving at Colchester, subjected to the greatest danger. The news that she had arrived got abroad in the town, and a mob, with yells and oaths, surrounded the hotel in which she was staying, deter-

mined that her party should be defeated and even driven from the city. So menacing did the crowd become, that Mrs. Butler, at the earnest request of the manager, left the room in which she was sitting and took refuge in a small attic; the move was made none too soon, for a moment afterwards the windows of her room were broken, and great stones came hurtling through. Her supporters were pelted with mud, eggs, and other unpleasant things, and their clothes torn almost to shreds. So strong was the feeling, that after the first outburst no hotel would take her in. One after another rejected her. At last, not giving her name, she secured a room in a respectable hotel. Thankfully she took refuge there, but after she had gone to sleep, wearied out with the day's work, a knock came to her door. It was the manager of the hotel come to tell her the crowd had discovered where she was, and threatened to set fire to his house, and he dared not keep her another moment. Touched, however, at the sight of her weariness, the kind-hearted man, at considerable risk to himself, smuggled her out of the hotel to the private house of a working man.

The situation in Colchester became so threatening that for a moment Josephine Butler was tempted to abandon the public meetings. She was urged even by her supporters not to attempt to go to the hall where a woman's meeting had been arranged, and for a moment her courage wavered. In a flash the words of the 91st Psalm came to her mind, "Because thou hast made the Lord thy habitation, there shall no evil befall thee," and strong in the comfort they gave she went forth into the darkness of the night to

the meeting. Having abandoned hat and gloves, and with a shawl over her head, she succeeded in passing through a raging crowd and getting into the hall. It was a wonderful gathering. The women listened with rapt attention to the words that fell from her lips, while every now and again they trembled at the roars and threats that penetrated into the hall from the mob outside. Then came the crucial moment, when the meeting was over and Josephine Butler had to leave the hall. Her friends managed to conceal her, but even so on her way through the streets she had suddenly to take refuge in an old warehouse while the raging mob passed the door in pursuit of her. The mob against her was mainly composed of men who themselves possessed houses of ill-fame, rough hired men of the vilest sort; and the candidate, Sir Henry Storks, who was in favour of the Contagious Diseases Acts, was defeated.

Fierce though the opposition was which Mrs. Butler had to meet at this election it must ever be remembered that the working classes were in the main on her side. What deeply impressed them was the point she continually made, that, apart from the moral and medical aspect of the question, the Contagious Diseases Acts violated both the spirit and the letter of the Magna Carta, the foundation of British liberty. Meanwhile her husband—afterwards Canon Butler of Winchester—was aiding and abetting her to the best of his ability, and on his sympathy and help she ever leaned. In 1872, Canon Butler sought to introduce the subject into the Church of England by reading a paper at the Church Congress at

Nottingham, on "The Duty of the Church of England in Moral Questions." Alas! the moment his audience realized that he was about to denounce the Contagious Diseases Acts, he was literally shouted down, and the paper was never read.

Up till this time the press had given a certain amount of publicity to the movement, but now the opposition to it stiffened. If the Church condemned the movement, it must indeed be evil. Now was started the great conspiracy of silence; the thing was too terrible to speak of, and the subject was taboo in Church and press. Meanwhile "the accursed thing" flourished in all our military centres. It was taken for granted that a soldier is more immoral than civilians of his own class, but as a matter of fact it was the facilities for vice that made the standard of morality lower in military than in civil life. The whole action of the Government was based on the belief that vice was a necessity to the welfare of the troops—a belief degrading to our troops and involving the utmost injustice, cruelty, and degradation to thousands of England's women. The result of the first agitation was an appointment of a Royal Commission on the subject—a Commission which ended in futility, as all such Commissions are bound to do when a principle and not mere facts and methods are at stake. It reported in 1871 against the agitation, convincing no one who had had any real part in the Crusade.

The opposers of the Acts *could* not give way—no, not if a thousand such Commissions spoke—for the legislation they were opposing sowed the seeds of an immoral principle.

Man could not keep pure, woman must be sacrificed to meet his needs—the Acts were built upon that false foundation; and there could be no rest for those who saw the degradation of a nation under such a tyranny.

An effort was made, in 1873, in the House of Commons to repeal the Acts; but though a strenuous fight was made the motion was thoroughly defeated by 265 to 128 votes. And in the main both the people of England and the press were with the House of Commons and against any repeal.

Ten years more of arduous work lay before Mrs. Butler and her colleagues before the battle was won. Meetings were held all over the country, and petitions drawn up. The story, too long to give here, is told elsewhere.[1]

At last came the memorable night when the victory was won in the House of Commons and the Acts were repealed. During the debate in the House, men and women met all day and night in prayer in one of the rooms of the Westminster Hotel. This was a sight never to be forgotten. There knelt the poorest, most ragged, most miserable of women from the slums, sad-hearted women who had lost their daughters; with them, women of high rank who understood and were united with them in a common cause of righteousness. Mrs. Butler and some friends were in the House. The Division was taking place, and no one knew how the voting would go; the absence of the Members in the Division lobby was long; so deep was the silence and intensity of feeling "we could hear each other

[1] "Personal reminiscences of a great crusade."—*J. Butler.*

breathing." The great news was told them not in words but in the beaming faces of their friends returning from the lobby. After seventeen years victory had come.

During that time Josephine Butler had worked on the Continent as well as in England. There was much to weep over, yet the story was not entirely without a humorous side.

When Josephine Butler first began her work in Denmark, one of her helpers was a Count von Moltke (cousin of the famous German von Moltke). He took a three-storied house in the midst of the chief street, in the licensed vice district in Copenhagen, and painted the seventh commandment in large letters across the house that he had rented. It was doubtless a bold thing to do, a ringing challenge, and people wondered what the sequence would be. To everyone's amazement Count von Moltke was prosecuted—prosecuted by the Chief of Police for "outraging public morals." This came as a shock, but turned to good; for the people of Denmark were so startled to find that the seventh commandment had become an outrage on public morals that they rallied almost unanimously to the side of Josephine Butler![1]

Those who enter into the same work as that to which Mrs. Butler was called, need to keep a firm hand over their emotions, or, better still, put them in the hands of God. Those who see what she saw, come in close contact with such evils as she did, may easily be moved to a fury that is not only

[1] Mr. Maurice Gregory, who worked with Mrs. Butler, has told me of the two incidents recorded here.—*E. P.-T.*

impotent, but harmful, unless it is guided into the right channel; or they may be so overwhelmed that refuge is sought in fruitless tears. She used to tell her followers that they should feel enough to make them unceasing, unwearying, in their labours to do away with the evil, but not enough to make them sit down and cry. Yet Josephine Butler could and did weep.

An International Congress was being held under the presidency of Mrs. Butler. Louise Michel, an old and withered woman, ex-*petroleuse* and anarchist, who for years had been a convict in New Caledonia and had suffered much, was there. In her young days she had been a bright girl-teacher in the Paris Municipal Schools, but her life had been embittered by the evils perpetrated upon young girls by the regulation system. Josephine Butler flung her arms round the little old wrinkled form, poor Louise Michel burst into tears, and there were few dry eyes amongst the onlookers.

Sometimes — not often — laughter, sometimes tears, always indomitable courage, and in the end victory, victory after seventeen years!

We of this generation, however, must realize that no victory of this sort is finally won until the thought that created the evil is permanently changed. The thought on which the whole evil system was raised is not yet dead. Do we not need to lay hold of the truth that man by inheriting the promises is partaker of the Divine nature, that no wrong-doing is "natural"? Bishop Westcott has said somewhere that Christ's humanity is a revelation of what mankind can be; His Divinity *a pledge that we can be it.*

The system of the Contagious Diseases Acts was based on a denial of the Divine part of man's nature, on unclean thinking. Man must sin, disease follows, but safeguards can be secured (safeguards which have proved a fallacy), therefore a system must be organized whereby arrangements could be made for a man to sin in safety! No matter at what cost this is done it must be done. Mrs. Butler's fight was a fight for national clean thinking, and to remove from our Statute books laws based upon impure thought; to proclaim again that mankind is made in the image of God, and Christ can and does give power to overcome. From these fundamental truths she drew the inspiration in which she waged a holy warfare, and which at the end gave the victory.

CHAPTER X

THE PRESENT AGE

"How few of us believe in the New Testament of the present day. We ponder what God whispered nineteen hundred years ago in the ears of His listening Son, but we shrink from recognizing the same Voice speaking in our hearts now, completing all that has gone before; so the point of life is missed. The Christ-life, obedient not to Scripture, but to the Giver of Scripture, is not lived." *Mary Cholmondeley.*

"Forgetting those things which are behind, and reaching forth unto those things that are before, I press toward the goal."
Paul of Tarsus.

CHAPTER X

THE PRESENT AGE

THE energies of "forward-seeing" women of the Victorian age were largely devoted to removing obstacles. The time for building is with us now. They achieved, not for their generation alone, but that succeeding generations might pass on to yet greater achievements. The powers of women to-day have been bought with a price. Won, as we have seen they were won, by sacrifice, courage, faith in Christ, and infinite hope, women of this generation fall heir to a consecrated inheritance. None of us can cut ourselves off from the past, though we may rightly refuse to be led by it. Women of to-day owe a debt of gratitude to those who, like Mrs. Fawcett, Dr. Jex Blake, and Josephine Butler, have won for them freedom for wider service. A freedom that has been won by prayer and sacrifice can surely lead to a better order only if used in like manner.

No honour is shown to those of past generations by compelling the mind of to-day to think exactly as they thought. How many there are who make this mistake!—who think that honour is shown to the dead by slavishly accepting their ideas; ever forgetting that they achieved great things, *not*

by following the thoughts of others, but by thinking anew.

Thought changes in each generation, and unless stagnation sets in and touch is lost with real life, thought must change; for does not the increase of moral insight and the growth of spiritual life often make certain lines of thinking of one generation impossible to the generations succeeding it? The riches of Christ are unsearchable, and man, if he is to grow at all, must pass from light to fuller light.

A new edifice is to be built by those of the present age. Women, it is generally accepted, are more constructive than destructive; and though men and women can only achieve completely as they work together, many are persuaded that, for some generations to come, women will be the chief architects of humanity. Disability after disability, hitherto hindering woman's power, is at this moment being swept away from her path with almost alarming rapidity. Profession after profession is being opened to her. Bill after Bill is being brought into the House of Commons to-day, doing away with existing inequalities and throwing open to women as well as men almost every path of life. It is practically certain that in the near future every woman in the land will have the right to vote, to sit either in the House of Lords or House of Commons, and to enter all paths of professional and industrial life. Not only in one strata of society, but in all, this release of women's power is being felt, and very soon it will be felt yet more powerfully than now. We know what women have achieved in the scholastic and medical world. Before the War it was held

quite firmly, however, that they were incapable of highly skilled manual work. The Report of the Women's Employment Committee of the Ministry of Reconstruction finally overthrows this theory.[1] The Report describes the characteristics of a most highly skilled engineer, and the points in which he is superior to the woman. Then it goes on to say: "His superiority is due to his training, and to the special cast thereby given to hand and brain. Now, women can acquire this superiority; there is no sex hindrance that stands in their way; their brains are quick, their hands dexterous, their power of application great. But up to the present they have not acquired it. They have not for reasons which are historical and social. These have disappeared or are disappearing. Education and training will then do the rest."

The Report is symptomatic. It indicates the stupendous change which has come, the effects of which we have hardly yet begun to feel. We are now in a transition stage, and a transition stage is nearly always fraught with anxiety and danger. There are two facts to be realized and faced. Women have greatly increased power, and with it a

[1] Those who sign the Report are: Major J. W. Hills, M.P., Miss A. M. Anderson, C.B.E., Lord Henry Bentinck, M.P., Sir William H. Beveridge, K.C.B., Miss Clara E. Collet, Miss Ada M. Crabbie, Miss B. M. Cunnington, Sir Malcolm Delavigne, K.C.B., Miss F. H. Durham, C.B.E., Sir Walter Fletcher, K.B.E., M.D., F.R.S., R. H. Glanfield, Esq., Sir Stephenson Kent, K.C.B., Miss A. Susan Lawrence, Miss M. Macqueen, J. J. Mallon, Esq., Miss Elizabeth B. Mitchell, Ben. H. Morgan, Esq., Miss Mary M. Paterson, Sir Richard Vassar Smith, Miss Gertrude Tuckwell, Sir Arthur Whitelegge, K.C.B., Mrs. Roland Wilkins, Miss Mona Wilkins, and Mr. G. T. Reid and Miss Constance Smith, Joint Secretaries.

growing lack of reverence for constituted authority and traditional ways of thinking. There need not *necessarily* be regret if to a certain extent traditional ways of thinking are neglected, for they will not be abandoned unless found to be untrue to the facts of life.

In China, for centuries, pious men who could afford it have built a screen inside the open doorway of their courtyards so that, though the doors are opened, the evil spirit of sickness and disease will not be able to find a way into the house. That the house thus secures immunity from sickness is a tradition of the ages. The reason why the screen is there is quite solemnly given: it acts as a barrier to sickness in the household. This way of preventing disease has in China been handed down from each generation, and to challenge the truth of it would be regarded as most impious. It has never so far occurred to anyone to see whether those families who possess screens in their courtyards suffer less from sickness than those who do not! The efficacy of the screen has never been put to the test.

One has a strange conviction that it will be the women of China who will probably insist on testing this traditional teaching, on finding out the actual facts, and in doing so will surely gain.

The growing power of women and the increased lack of reverence for constituted authority, however, is not without its danger; and the woman who closes her eyes to this, is doing but little service to mankind. Want of confidence in authority can only be welcomed if there is something better to take its

place. A new edifice has to be built, and at the risk of being thought dogmatic, let it be clearly stated there is but one foundation on which the building can be erected if it is to meet the needs of the whole world to-day and stand the test of time. That foundation is the life and teaching of Jesus; the reasons for holding this belief being based, not on isolated texts from the Bible, but, as will be seen in the final chapter, on universal need and the facts of history. Is it not true that wearied out with all the evils that loom so large to-day the whole world is seeking for a new creation? It seems clear that His teaching alone can give it, because His teaching alone is always new. What is needed is not a re-birth, but a new birth.

The so-called Renaissance of the fifteenth century was not a renaissance—not a re-birth. It was a revival of learning and of the spiritual life which led to a *new* birth and enabled men to break away from that part of the past which was built on the authority of man and not upon the truth of God. That is the great need of to-day. Wise men and women never did and never will rebel against traditions, even when built upon what has proved to be a faulty foundation. They ignore them. They move away from them entirely. To the followers of Christ, tradition and authority, unless they speak only as He would speak, are nothing. "We ought to obey God rather than men," Peter proclaimed when dragged before authority, and since then myriads have followed in his steps. To Paul of Tarsus, who forgets the things that are behind and presses forward to those things which are before, to

Leonardo da Vinci, to Luther, authority in itself was nothing. It was nothing to St. Paul, who by constituted authority was no apostle, and he was the greatest of all apostles by power from above and within. It was nothing to Leonardo whether authority was of Greek or Christian art, and he produced the most inspired, the most perfect, piece of art the world has ever seen. It was nothing to Luther whether it was the authority of the Pope of Rome or a Council, and in religious life and thought he led the Christian world to freedom. These men looked away from authority to God and the facts of life, and in them they found—as will all who seek as truly as they sought—aspects of the truth of God.

Jesus turned from authority—great though it was—so that He might point direct to God. Moses, the Pharisees reminded Him, allowed a woman to be put away from her husband provided there was a writing of divorcement. "Moses, because of the hardness of your hearts, suffered you to put away your wives," and then Jesus goes back to the only Past that is Eternal—God. Let the situation be stated frankly: our Lord gently puts aside the authority of Moses, but only in order that He might point men direct to God.

It is an example for all time. It may be true that in these days there is a lack of reverence for authority; yet what right has any woman to cast away existing authority unless in so doing she seeks and knows she will find a greater? The casting away of any authority is dangerous in the days of transition in which we are now living. True it is

that experiment is part of the Christian life, and to the single-minded soul no harm can come. Yet it is also necessary to remember that enthusiastic zeal against outworn institutions and dead traditions is the cheapest and most facile of all enthusiasms. It is easy to be an iconoclast; only those who have faith to experiment should dare to destroy, and only then if they have good hope of being able to build anew. Christ in passing over one authority—for one reason and one reason only—in order to reveal a greater, calls His disciples to follow Him. The want of belief in authority, in which many women to-day take a pride, can in itself surely do no good; but it can be wonderfully fruitful if the same Spirit guides us to-day that guided Jesus, that guided Paul and others in past ages, those who passed over authority and in passing over FOUND. One desire alone must rule—to get back to God.

May we not hope—more than that, is it not in many ways evident?—that this same Spirit is prompting, not all, yet many, who to-day challenge constituted authority? At the root of the challenge is a sense of the unsatisfactoriness of things as they are, and an almost sick longing to get to the Fountain of All. Let us thank God for it; and in doing so, instead of being fearful, let our prayers, sympathy, and help surround those who work for a new world, with the one desire that the love and beauty of God may by the new order be more fully interpreted to mankind than hitherto. There are thousands who, while urging every conceivable change, have no such desire, and are prepared to build a new social order on as material a foundation as that of our present

social system. They must not be allowed to lead in the coming change. This can only be avoided if men and women of prayer and faith uphold those who are trying to apply the ethics and teachings of Christ to our national life. Changes are upon us, fundamental ones, whether we will or no; the question before us to-day is not whether we approve of change or not; but whether the changes are to be built upon a Christian or material foundation. A revolution of blood and violence is a horrible thing, but not a revolution of mind and spirit—that indeed may save us. Is it not evident that every Christian who holds aloof at this time, whether it be from genuine perplexity or fear, is strengthening the hands of those who are satisfied with a material foundation on which to build anew?

At the root of the present-day challenge to authority is a change in the estimate of values and a desire to find true ones. People have been continually appealed to, to be loyal. They are urged in this way by the Church and other organized bodies. Every true soul wishes to be loyal; but it has to be recognized that women to-day do not respond as blindly as in bygone days. They reply by asking: Loyal to what? Those who make an appeal for loyalty so often ask for blind adherence to some kind of authority which does not appear to rest upon true principles. Women are surely right in wishing to know the value of the authority that claims their loyalty. They are reluctant—let it be at once admitted—to respond to appeals for loyalty, because they realize more fully perhaps than hitherto that the only loyalty of supreme value is loyalty to

the practices and principles of the Divine Master and to the Spirit within.

Education, and the release of power, have taught many women that a great deal of what they have been told is the will of God, is, as far as they can see, simply untrue; are they not right in now desiring to go on a voyage of discovery for themselves? Life is coming to them, not so much as a duty—though for centuries they have been told it is a duty only—but as a glorious adventure of the God-given faculties; and they *will* adventure. May we not have faith to believe that those who have thus the courage and hope to adventure, will FIND—that they will find that which will help to make the world a richer and a better one? We cannot prophesy, still less dogmatize; but facts of life seem to show that women are less content than are men to cling to authority, to invent authorities; and there are already indications that a mark of the release of woman's power is a reaction from lifeless authority and a search for a more living one.

Long ago the question rang out almost in despair, "Why do ye not of yourselves judge that which is right?" The world has gone wrong, women have gone wrong, for lack of faith that God will guide every human soul to judge what is right. The Son of God came with His Promise—His Message of Hope: "He that followeth Me shall not walk in darkness, but shall have the light of Life." Christians as a rule do not even pretend to take Him at His word, we continually rest thoughts and actions on authority apart from Him and outside of ourselves.

Some fear that the resting of every individual soul on this great promise, upon the inner light of the Spirit, will lead to chaos. They fear more than that; they fear that woman in her freedom will not seek the light. Juliana of Norwich was surely not wrong when she wrote these words: "Our natural will is to have God, and the good will of God is to have us." Believing simply in the promise of Christ cannot lead to chaos. It cannot do so, for Truth points in one direction; and even if many of those who seek are blind enough not to see, can there be more chaos in the world than there is at the present moment? It has been seen in Chapter II. that intuition or perception is in a special sense the gift of women. The release of woman's power leads to the development of intuition. Thought concerning intuition has changed. Instead of scoffing at it as something non-reasonable, and therefore useless, mankind generally is learning to venerate it and recognize its power. Josephine Butler knew by intuition that what was morally indefensible, what was contrary to Christian ethics, was scientifically unsound. In the end mankind, by failing to build the whole of life upon Christ's teaching, suffers not spiritually alone, but materially too. Slowly we are beginning to realize that things essentially un-Christian, such as war, regulation of vice, ruthless industrial competition, prove ultimately to be economically wasteful. "Seek ye first the Kingdom of God, and all these things shall be added unto you," has been spiritualized to mean little or nothing. Jesus meant it as a literal fact of life. Men and women do not, as a rule, think according to sex; yet

it may be safely said that women, with all the strength of their newly released power, will *en masse* array themselves against these special evils that devastate the world—war, commercialized vice, and ruthless competition. They will array themselves against these, not necessarily because they see them to be economically unsound, not because they can prove that the best statesmanship is to steer clear of them, but because moral intuition, Christian intuition —call it what you will—enables them to apprehend without reasoned statements, more profoundly than men seem to apprehend, that such things are degrading to a nation and apart from the life of God.[1] That sounds a truism, but indeed it is not; the contrary has been deliberately taught and preached. For ages mankind has been taught that war is ennobling, that vice is necessary, cruel competition unavoidable. The release of woman's power is with us now. What will it lead to? Instinctively women know the falseness of such teaching. Let every woman—and man, too—those who care for their country, for humanity, for God, pray that woman's power may lead in one direction alone—to the realization that what the Master sought to teach two thousand years ago is a literal fact of life. The Sermon on the Mount was given as an ideal for statesmanship, not only as comfort and exhortation to the individual soul. Only as

[1] There is no thought here of disparaging intellect or undervaluing reason and knowledge. Mind, however, only reaches its highest level when it becomes (see page 8) a receiving instrument for the Divine Message: "Suspect everything which weakens the use of our reason; for by such a way we shall never attain to the liberty of the Spirit."—*Theresa of Avila.*

the ethic of His teaching is applied to all the difficulties of to-day, such as industrial health and international problems, is there any hope of their solution. It may look as though such an attempt would cost much—cost much sacrifice to the "upper classes" in material prosperity, in comfort, and in many other ways. The cost cannot be a real one, because in a wonderful way His teaching always is true. *It works;* but we have experimented with it so little, we have been afraid to trust it. If the nation could make one stupendous experiment, and build from henceforth its national and industrial life on His teaching, we should find in the end that it even paid—horrid phrase—and realize there need be no mere spiritualizing of His searching words: "Seek ye first the Kingdom of God, and all these things will be added unto you."

It will need a great corporate effort. Will women lead the way?

CHAPTER XI

LOOKING FORWARD

"It is open to serious question whether among national manufactures, that of souls of a good quality may not at last turn out a quite leadingly lucrative one. I can imagine in some far-away hour England may cast off all thought of possessive wealth back to the barbarous nations among whom they first arose. That she, as a Christian mother, may at last be able to lead forth her sons saying, 'These are My jewels.'"

John Ruskin.

"Loud rings on sea and land to-day
The challenge of a work to do
As in the furnaces of time
God moulds this worn-out world anew.
Oh, strip us of our love of ease,
Send full on us Thy challenge clear,
And let us catch the far-off glow
Of Thy great walls—then let us go
And build their splendour here!"

"Seek ye first the Kingdom of God, and these things shall be added unto you." *Jesus Christ.*

CHAPTER XI

LOOKING FORWARD

UNLESS the forward-look can be a hopeful one, how can we live throughout the coming years? Long ago a psalmist, writing of the struggles and journeys of a small company of people, cried, "They go from strength to strength." The travellers hardly felt this themselves; they were often very tired, and had they been asked if they were going from strength to strength, would probably have said No, with great emphasis. The secret of all was that they had Hope. A promised land lay before them, even as a promised land lies before those who believe God can answer the prayer that He Himself taught us to pray, "Thy kingdom come, Thy will be done *on earth* as it is in heaven."

It will be found upon reflection that the Kingdom on earth is to some extent concerned with what appear to us very material things. This fact must in no way repel us. It is concerned with conditions that will help to make a child grow up healthy with happy thoughts of God, that will help to rescue a mother's life from one long struggle against poverty and dirt, and a father from haunting fears of the future. The Divine Will is concerned with housing,

drains, ventilation, water-supply, sinks, coal-holes, dull-sounding things such as time-tables, wages, and employment. All things that help to good conditions surely have a place in His purposes, though they cannot in themselves constitute the Kingdom. Insanitary dust-heaps, open ash-pits, ill-drained streets, degrade human life and rob it of its true inheritance. In many of the older coalfields, where dirt rules supreme, there are thousands of one- and two-roomed houses in which a whole family lives without even a sink, and practically no water-supply. It is hardly possible for those who live in airy, clean surroundings to understand what such a state of affairs means to the souls of the inhabitants. Women in our slums, and not in our slums alone but in our country cottages, realize it, though they may not be articulate on the subject. Other women will need to be articulate for them. Women in industry recognize it, and now they are combining, will themselves become articulate, and also strong enough to help to create conditions that hasten rather than hinder the coming of the Kingdom of God.

Those who believe, and so often proclaim their belief, that at the root of all the unrest and difficulties to-day lie mere selfishness and greed of possession, have little help or hope to offer anybody at this critical hour to them; for to them the point of all is missed. In truth, at the root of the demand for more leisure and better conditions, there lies a great desire in man and woman for freedom to live in a manner befitting the dignity—this word is used in its truest sense—of man. At the root of the

attempt to abolish artificial barriers, to win equality of opportunity, lies a great passion for the true fellowship of mankind. It is because the aim and desire of many who are unrestful now, of many who are causing social difficulties, are *not* at the bottom greed and desire of possession, but a passion for righteousness and true fellowship, that those who belong to Christian bodies should not withhold from them a helping hand.

With gratitude and thanksgiving we feel that at long last war is over and the world is at peace once more. But without constant vigilance there is grave danger that war will break out again. Unless by some great power the trend of social and industrial life is altered, it is not difficult to see whither it will lead—to war once more. Must not this at all cost be averted?

The League of Nations is a great ideal and will surely become an actuality. But even such a League does not in itself work magic; and there is a danger that people so apt to cling to visible authority for hope will rest too content with an organized institution. The spirit within and behind it is everything; and the League can only be successful if, as well as averting wars, it is able to remove those things that make for war; it will need the concerted will of the people before it can achieve this.

Throughout the world there is a growing resentment against the evils that are almost invariably associated with Capitalism. This does not in the least imply that the thing itself is necessarily wrong, but that hitherto it has almost invariably been accom-

panied by evils that will no longer be tolerated by those who seek to have some share in the hastening of the Kingdom. That the control of industry by the interests of Capital, rather than by the interests of the worker, has evils all will admit, and there is also a growing feeling—whether right or wrong we cannot say—that there is an unholy alliance between Capital and War. On these two subjects alone there is room for much new thinking. Those who would rule their lives by Christian teaching realize—as in days gone by it was not realized—that such far-reaching questions cannot stand outside their religion and the possibility of a definitely Christian solution. And when such questions as these are sincerely faced, it will be found that Christian thinking even on industrial questions can no longer be purely national. Thinking, whether we will or no, needs must in these days be world-wide. Nations are getting very close to each other. Early in this century, after the building of the Trans-Siberian Railway, it was to many an almost horrifying thought that London was but a fortnight's journey from Peking. Now the fortnight has shrunk to four days. The nations are interpenetrating each other, and it looks as though for the next generation the ideas of England and America will largely guide the thinking of the world.

The charge against England, so frequently heard in days gone by—that she went to Africa with a Bible under one arm and a whisky-bottle under the other—was painful just because there was an element of truth in it; and who can deny that the

whisky-bottle of the trader has lowered the Christian standard in the eyes of the non-Christian world?

A like peril, as we look forward, is with us to-day. Not so much the evil of the whisky-bottle, but the very real evils of a capitalist-controlled industry. Large factories in China, for instance, are owned and managed by English and Americans. Thousands of women and children have poured into Shanghai to work in these establishments. The hours are cruelly long, children of eight years old and upwards working twelve-hour shifts, *seven days in the week, and every week in the year.* This system is, in the eyes of the Chinese, the Christian system of the industrial world. Let us have no false sentimentality on the subject. To the Chinese, child-labour is not unknown; children have always worked in China—not such work as this, however, but work that they can accomplish, and often in the open air. Margaret Burton in her book, *Women Workers of the Orient,* gives a description of the factories in Shanghai, and in its records a little child's accident which, painful though it is, must be related if the danger of what is being introduced into China is to be understood:—

"The nurses in Shanghai hospitals have a chance to see some of the dreadful results of this child-labour. 'Last Sunday morning,' says one of them, 'a ghastly sight, one to make the blood boil and the soul cry out in indignation, might have been seen at an early hour, passing along the streets of Shanghai from one of the cotton-mills to one of the hospitals. It was a little child, eight years old,

literally scalped—scalp and hair torn from the skull as the skin is peeled from an orange, and mashed into a horrible mess of flesh and blood and hair. A child of eight years, mind you! The story is very simple. A child of eight years old, working for twelve hours at a stretch on the night-shift in a local cotton-mill, condemned to work through the long night hours, amid all the dangers of soulless, heartless, unseeing, unthinking, unheeding machinery, and not equal to the task. Just a nod of the weary childish head, just a slight fall forward—and whizz —the hair is caught in the machinery, the scalp torn off, the little child's head all but smashed in the machinery." The machine is, of course, stopped, for one relenting moment, the encumbrance removed, and another mite of seven or eight takes her place, who will surely, for a few days at least, be careful not to get weary and nod.

The factories in Shanghai are forerunners of thousands that will be built throughout the length and breadth of the land, not of China alone, but throughout the whole of the East; for there is found the cheapest and most efficient labour in the world. Although conditions for factory children in India are not so bad as in China, the situation in the cotton-mills of Bombay is not without its danger. Women even in the East are being called out of their homes into the industrial world. This is likely to continue. For instance, Japan has more women and girls working in its factories than any other country in the world. There were, in 1917, *no factory laws in operation whatsoever.* Imagination fails to realize

what a statement such as that implies as to the conditions of the workers.

In America	out of	every	hundred	wage-earners	14 are women
In England	„	„	„	„	25 are women
In Germany	„	„	„	„	20 are women
In Japan	„	„	„	„	56 are women [1]

And China is following Japan.

This is no place to give an account of the cruel, appalling conditions under which women and girls work in the factories of Japan. These are not in the main owned by English and Americans, and therefore Christian people are not directly responsible for the conditions. But exactly the contrary is true in China, and there is a grave danger that throughout that vast kingdom an industrial system will be introduced, for which Christian nations are responsible, based upon indifference to human welfare and even human life. It is an appalling thought.

Is it not plain that unless some power arises that will make it impossible for men of a Christian nation to exploit in so cruel a way the little children of the East, Christianity and the name of Christ will throughout the Eastern world be synonymous with cruelty and inhumanity?

It is often said that the standard of a nation's living can be gauged by the value it puts on human life. Christian nations have always put a higher value on life than the non-Christian do, the reason surely being that with all their failings to live up to the Christian ideal they cannot entirely forget the

[1] These figures were taken before the War.

Master's words: "Not one of them shall fall to the ground without your Father." The Incarnation stands for all time, with its teaching of reverence for the body in which God can and will dwell. It is this lack of care for the body—for child-life—already manifesting itself under European management in China, that is bound, unless some power arises to suppress it, to bring its Nemesis, and to dishonour Christianity to the Eastern world.

Women are beginning to combine in industry; instead of looking at such combinations and unions with fear, let us welcome them as an ally in the advancement of the Kingdom.

Women understand the cost at which life is produced, and for this reason will always seek more strenuously than man to protect it. Since aboriginal man emerged into a civilized state, men in the main have been the producers of property, and therefore will always care more to protect that than women ever will. The situation is understandable. It is one of the facts of life for which it would be impossible to apportion blame even if it were useful to do so, which it would not be. But it *is* a fact of life, and the woman's standpoint is far more in harmony with the teaching of Jesus. It seems clear that the only power that can save the Christian nations from dishonour in the eyes of the East, is the combined power of consecrated women used to create public opinion in such a way that laws will be passed making impossible—as has been made almost impossible in England—the cruel exploitation of children for the sake of money-making in the Eastern World.

It is for such reasons as this that from a Christian point of view unions of industrial women should be welcomed. If those who believe in the power of Christ, in faith and prayer, will stand beside them and " not watch the procession, but walk in it," such unions can become one of the most potent forces for Christianity in the twentieth century. The nations have just emerged from one of the most terrible catastrophes the world has ever seen; the effects of it are with us now, and maybe there are other catastrophes to follow. Ruskin points out that in every one of Shakespeare's plays catastrophe is brought about by the folly or fault of a man; the redemption, if there be any, is by the virtue and wisdom of a woman—and failing that, there is none! Ruskin was a dogmatic teacher and not always right, but here he states a fact, whether Shakespeare had any deep meaning in it or not. Such things are easily said, and woman with her powers released has yet to prove herself; it is undoubtedly true that people of all classes are in these days looking to woman hopefully, almost pathetically, to redeem some of the evils of to-day. So great a task lies before her, that only by the faith and prayer of all Christian people can she hope to fulfil it. Recognizing what women are now being called upon to achieve, the demand that is being made upon their newly released powers, can anyone fail to see in the struggles of the Victorian pioneers the movement of the Holy Spirit preparing them for the task that lies before us to-day? Those who by lack of sympathy hindered woman's progress in days gone by, little thought that they were fighting against the

advent of power that at a critical time in the history of the world would seek to bring about a new order in harmony with the teaching of Christ. From the history of what women have achieved we may rest assured that women will use their power to build a new world, not for heroes to live in—men do not ask for that, but for something far simpler—a world fit for human beings who have an incurable desire, in spite of all that is said to the contrary, to link their lives with God and give all their children a chance to have happy thoughts of Him. Men and women can help or hinder by giving or withholding their sympathies, thoughts, and prayers.

CHAPTER XII

LAWS OF THE SPIRIT THE ADVENTURE OF LIFE

"Then comes the Infinite Goodness of God, and sees that the evil state of His sheep cannot be won back by wrath or war —Highest and Eternal Wisdom will not do thus; but finds an attractive way, the most gentle and loving possible to find. For it sees that the heart of man is in no wise so drawn as by love, because he was made by love. For by love God created him in His Image and Likeness, and by love his father and mother gave him substance, conceiving and bearing a son. God therefore seeing that man is so ready to love, throws the book of love straight at him, giving him the Word His Only-Begotten Son, who takes our humanity, to make a great peace."

Catherine of Sienna.

"There is no fear in love; but perfect love casteth out fear."

John the Divine.

CHAPTER XII

LAWS OF THE SPIRIT THE ADVENTURE OF LIFE

IN one of her books the author of *Pro Christo et Ecclesia* tells a moving story.

A woman living in one of our picturesque English villages had yielded to the temptation of drink. She was what is called a "hopeless drunkard." Time after time she had been locked up for brief periods, punished and fined, all to no purpose. This woman was the pest of the village, her cottage a plague spot, her two children neglected though not actually ill-used. The clergyman, an earnest man, had visited her, and tried to explain the Power that can keep mankind from sin. Everything in the usual way had been tried to reform her, all in vain. A day came when she was carried off in delirium tremens to a hospital or an inebriates' home. For a time the neighbours, who keenly felt the disgrace to their village, breathed freely. It is astonishing how much power one individual has in a small community to make everyone thoroughly uncomfortable — even unhappy. Whenever the villagers spoke of this woman it was with much bitterness towards her for having brought such dis-

grace on the place, for her doings were known far and wide throughout the district. Some of them took charge of the children while she was absent, and for a while a blessed peace fell upon them. After a time came the dreaded day when the woman was to return to her home. Her return was viewed with consternation by everyone, and in discussing it many broke out in bitter vituperation. And then quite suddenly, quite unexpectedly, a marvellous thing happened.

A wave of compassion for her took possession of the whole community. The neighbours entered her house, cleaned it, whitewashed it, and made it spotless from top to bottom. Some bits of furniture were collected, her two little ones washed, and new clothes given them in which to receive their mother.

The woman returned to this home. She said little or nothing, but for the first time for many many years she became a little human; and because she became a little human, something that was Divine awoke within her. From that day to the day the story was told, some two years afterwards, she had not relapsed into her old ways. A power had been awakened within her stronger than the temptation she had to meet.

It was not through the medium of words, however, that the transformation came. Her poor sodden mind could not grasp the meaning of the Love of Christ, or indeed of any truth whatsoever conveyed to her through the medium of words. It was the quick translating of Christ's message of love into action for her individually that awoke the Christ spirit within her.

It was the Law of Love in operation—and it worked. Unconsciously, perhaps, those village folk put themselves in harmony with the law of love—and then the miracle, for so it appeared to all, happened. They had no doubt taken a risk. The woman might have returned only to sell the new furniture and sell her children's new clothes, and many people would have predicted that as a result of the villagers' action.

The true Christian life is one of infinite adventure —infinite hope—and, some would add, infinite risk. But really there is no risk. The life is one of infinite adventure, because we are surrounded by spiritual laws of which we know so little that we often make passionate petitions in prayer for what we could naturally obtain if we knew God sufficiently to put ourselves in harmony with His Spirit's laws. There is for all a wealth of adventure in life, in discovering and testing the unseen laws which govern the spiritual world, and they govern as inexorably, as certainly, as immovably as do the laws of the physical universe. We love; and somewhere, as surely as the sun rises to-morrow or sets to-night, is love somewhere created, adding to the sum-total of the world's goodness. We have feelings of hatred, bitterness; and as surely, as certainly as the tide comes in every twelve hours by the seashore, so certainly, so surely do we create hatred and bitterness elsewhere, and so add to the sum-total of the evil of the world.

God who created the physical universe ordained that it should be governed by inexorable laws. In mediæval times these laws were almost entirely

unknown ; consequently, when there was an eclipse of the sun, man took it as a sign of God's anger, and passionately prayed for deliverance. But gradually men began to realize that what are called " natural " laws existed, and began to study them. Kepler discovered laws on which Newton based his greater discovery of the law of gravitation. Kepler realized that in so studying he was studying the Mind of the Creator, and when he was congratulated on his work, humbly replied : " I have only thought God's thoughts after Him."

Knowing then the laws that govern the physical world, prayers that were once devoutly offered become entirely unnecessary. No matter how important it were that light should come in the morning—a man's life might depend upon it—it would not be necessary for him to agonize in prayer that with morning, light might come. He would *know.* And in that knowledge he would rest.

Is it not probable, nay certain, that we are surrounded by supernatural order or spiritual laws which are not yet understood, the very existence of which is by some not realized ? The New Testament announced the active presence of this order, these laws with which man could get into direct relations with a great unseen power.

Study of and experiment in these spiritual laws make the prayer-life more real. The elementary stage of prayer-life is passed, and we find that by being in touch with the Divine Mind, and so able to put ourselves in harmony with His laws, He enables us to answer many of our own prayers, by the understanding of His Will.

Many of the villagers possibly had prayed for the woman, and those prayers were effective, not directly upon the woman herself, but in enabling the villagers themselves to understand and trust the law—the Law of Love—by which she was saved from sin. We need surely have no fear of the word *supernatural*, for, after all, the difference between the natural and the supernatural is only the difference between the discovered and the undiscovered in God. What appears supernatural is just the discovery of the spiritual laws of God. It is possible that the solution of present-day problems, industrial and otherwise, lies within this realm. Spiritual laws that operate on the individual must be equally potent in their operation upon men and women. A month or two after the signing of the Armistice, a certain body of women in England had their hearts deeply touched by hearing of the suffering in the enemy countries. Mothers in those countries saw their little babes day by day perish for lack of nourishment. Poor though the women were, it was not a question of money alone. Half-starved themselves, they could not suckle their little ones; and though a certain amount of milk could be secured, no rubber was available, and the mouthpieces which they made of wood for their little ones were ineffective—the babies could not draw the milk through them. Authenticated accounts reached these English women, of sorrowing, distracted mothers seeing their little ones daily perish before their eyes. The English women raised a fund, and with permission of the Foreign Office, sent a million rubber mouthpieces to the distraught mothers in the enemy country.

This action was genuinely and severely criticized by well-meaning people. It was said that it was an act which would encourage Germany; that the Germans would take advantage of the kindness, and trade upon it; that they would suppose they could get what they needed without signing the Peace terms. Others went so far as to say that it was not justifiable to save the young lives of those who would probably be brought up as soldiers and fight us once again.

What did happen?

The mouthpieces were sent out as a free gift, costing some £6000. They were safely received and distributed to the mothers of a certain district; many hearts were comforted, many lives were saved. So touched were the recipients at the thought and compassion shown by those who had so recently been their enemies, that immediately those mothers in Germany, poor though they were, raised £6000 among them to send for the relief of starving children in England. When it was explained there was no such need here, they expended it on comforts for English women in Germany who had married Germans and who were in want.

It was knowledge of and faith in this Law of Love that enabled Catherine of Sienna and other saints to work miracles in dealing with men and women who were sinners. Catherine's confidence that in the heart of the most hardened men to whom she wrote love for Christ lay dormant, only needing awakening, was wonderful. She always took it for granted. By love she awakened love. Listen to her: "God seeing that man is so ready to love, *throws the whole book of love*

straight at him." Wonderful words—too wonderful to be commented on.

Deep calls to deep. Compassion and love create compassion and love, not only in the hearts of individuals, but in the soul of a nation. The same law operates and cannot fail. Is this a truism? It may be so, but truisms only become real when put in practice; and so far, individuals, let alone nations, have experimented but feebly in the spiritual laws of which even now we know so little.

Kepler, when discovering and experimenting in the physical laws of the Universe, humbly said he was only thinking God's thoughts after Him; by so doing he put a mighty power in the hands of the human race.

A yet mightier power will come to humanity when, knowing that spiritual laws surround us, we discover them and put them to the test. By so doing we shall be seeking to think God's thoughts after Him, not in the physical world, but in laws controlling the mental and spirit life of every human being. Then will a mightier power than was ever wielded by the wise and prudent be put into the hands of those who are the children of God.

Our dear Lord rebuked Peter but once. The look He gave Peter after his denial was one of infinite compassion, not rebuke; then did Peter weep. Christ rebuked Peter only once; it was when He showed that the path of suffering and yielding leads to the land of life. Peter could not face the thought; he shrank from it and refused even to attempt to think the thoughts of God. "Get thee behind me, *Satan*, for thou savourest not the things

that be of God, but the things that be of men." Or, as Weymouth has it perhaps more correctly, "Get behind me, *Adversary*, for your thoughts are not God's thoughts, but men's."

God's thoughts. Those who refuse the attempt to discover His thoughts are His *adversaries.* His thoughts, not on the inner life alone, but on all things affecting the welfare of His children, the human race, the relation of industry to capital, of nation to nation.

It is possible that the solution of many present-day difficulties, industrial and otherwise, lie within this realm.

Must not spiritual laws—if they are laws—that operate on the individual be equally potent in their operation on men and women in the aggregate? It may be that women, with their power of intuition, will be called to demonstrate this to the world. In the cases referred to, it was women who ventured, and, in trusting the Law of Love, found it *worked.*

"The Spirit of the law of life . . . has made me free from the law of sin." These words have a wealth of meaning not yet fully understood. The laws of true life are manifold; as yet we are but children playing on the edge of a country yet to be explored. In years gone by, Charles Birrell wrote to Mrs. Butler: "You and your companion women have struck a note for which the ages have been waiting, and which even the Church itself, in its organized forms, has never yet intoned." There are other notes yet unsounded for which the ages have been waiting, and which women now are called upon to strike.

CHAPTER XIII

CHRISTUS CONSUMMATOR

"Yea, thro' life, death, thro' sorrow and thro' sinning,
He shall suffice me, for He hath sufficed:
Christ is the end, for Christ was the beginning,
Christ the beginning, for the end is Christ."

F. W. H. Myers.

"Christ is the visible representation of the invisible God. For in Him was created the universe of things in heaven and on earth, things seen and things unseen, thrones, dominions, powers—all were created and exist through and for Him. And He is before all things, and in and through Him the universe is a harmonious whole." *Paul of Tarsus.*

CHAPTER XIII

CHRISTUS CONSUMMATOR

MANKIND has down the ages sought with a passionate intensity the perfect religion, and still seeks with unwearying persistence; the needs of the Spirit are so imperious that the search can never be abandoned. Definitions are never easy and seldom satisfactory; yet an attempt must be made to define what is meant by the pivotal words and phrases used. Many religions have claimed to be the perfect one. It is necessary to ask the question: What is a perfect religion? Surely the perfect religion is the one that is truly catholic, the one that, being universal, offers satisfaction to all mankind, and is capable of meeting the needs of the whole human race. Many religions are frankly ethnic, confined to a particular race or family of mankind, and only accidentally making converts outside. This is not the place for comparative theology, but do not the facts of life and history point indisputably to the belief that the teaching of Christ alone of all religions meets the needs of every race? Hinduism is one of the greatest religions of the world, with an ancient literature of great beauty; it has flourished in India for no less

than three thousand years. In all that length of time Hinduism has never enlarged its borders, never won to itself any race of men outside India. This is a significant fact. The same is true of Confucianism. For twenty-three hundred years Confucianism has been the state religion of China—outside China it is unknown. Mohammedanism has the appearance of being catholic, for men of many different races—Arabs, Turks, and Persians—are followers of the prophet. Of all the non-Christian religions of the world Mohammedanism alone has even the appearance of catholicity. It has been a mighty power and met for a time—though too rigid a system for all time—spiritual needs.

Rising in Arabia in the seventh century with almost lightning rapidity it united the many Arab tribes, before always at war with one another, and conquered Syria, Persia, North Africa, and Spain. Before the close of the tenth century the cry, "There is no God but God, and Mohammed is His prophet," was heard from the Chinese seas to the Atlantic Ocean. Called in the early morning from minaret to minaret, the cry echoed daily round half the globe. Starting from the east of China, it rang through the south of that great empire; was heard in India, in Persia, and the once mighty empire of Assyria, on through Asia Minor and Mesopotamia; and caught up once again, the cry rang through the vast continent of North Africa, till it was lost upon the bosom of the Atlantic.

Mohammedanism has been no ethnic religion; men of many races have followed and do follow the Prophet. It is, however, impossible to read

the history of its rise and growth and not to realize that Mohammedanism has sought to make *subjects*, not converts. A religion depending so largely on the sword as this religion has done, shows its weakness, not its strength. Christianity, let it be at once admitted, has not an entirely clean record in this connection, yet the cases of conversion by the sword to Christianity in Europe pale into insignificance compared with the great conquest of the Mohammedan sword. The excesses of the Christian fanatics who used the sword were done in defiance of the message of the Incarnation. The sword of the Mohammedans was used in accord with the message of Mohammed, who in his lifetime could stand by and see hundreds slaughtered in cold blood. Does not a religion depending so largely upon the sword in accordance with the teaching of its founder stand condemned as a universal religion meeting the spiritual needs of all mankind?

Buddhism includes many nationalities, but not a variety of races; they practically all belong to the great Mongol family, and it has proved itself to be an ethnic religion.

It is a plain fact of history that the teaching of Christ from the earliest days, when it was heard and joyfully received by Parthians, Medes, Elamites, dwellers in Mesopotamia, Pontus and Asia, Egypt, strangers of Rome, Cretes and Arabians, has appealed to and satisfied the heart of men and women belonging to every race throughout the world. Those who to-day are persuaded that Christ alone can satisfy the spiritual needs of all mankind—that in

Him alone can all the nations of the world find their fulfilment, build their faith not only upon the Written Word, but on human experience and on the historical fact that Christianity has so proved itself catholic. Early in its history the Christian Church conquered the great Roman Empire, not by force, but by the sheer beauty of the lives of those who followed Him. North Africa, at the time of its glory, as a great civilized continent, turned to Christ; Gothic and German conquerors fell beneath the magic sway of the teaching of the Carpenter of Nazareth; Lombards and Vandals bowed before Him. The teaching of Jesus, without the aid of the sword, penetrated to China; and in the second century a large Christian Church, which lives to this day, found a home in the south of India. Yes, the teaching of Christ and of Christ alone has proved itself capable of penetrating into every part of the world and of satisfying the hearts of all mankind. Could it be otherwise? By Christ's life, and sacrificial death, by His teaching, it is seen that He stands alone and supreme in His love and equal care for the whole of the human race.

Putting aside for a moment the inability of Mohammedanism, Buddhism, and Hinduism to satisfy the needs of every race of men, who, reading the holy books of the East, can pretend to think that any of the Eastern religions offers satisfaction to the women of the world? We turn to the Gospels and suddenly become alive to the astounding fact that, if there were no other books in the world, with the exception of the four Gospels, the reader of them would have no idea that women were ever con-

sidered inferior to men in any way whatsoever. No words derogatory to women ever fell from the lips of Jesus; not only so, but He seems incapable even of treating or of thinking of them apart from men. It is striking how even in His parables and illustrations women are invariably included, when it appears to us unnecessary to include them, for it seems as though an adequate illustration has already been given. The following illustrations in parallel columns will show how impossible it seemed to Jesus ever to think differently from a spiritual standpoint of men and women:—

"Two men shall be in a field, one is taken and one left."

"What man of you having a hundred sheep, and having lost one of them, doth not leave the ninety and nine and go after that which is lost?"

"The Kingdom of Heaven is like unto a grain of mustard seed which a man took and sowed in his field."

"The Kingdom of Heaven is as a man travelling into a far country who called his servants and delivered unto them his goods."

"There were many lepers in Israel in the time of Elisha and none of them was cleansed but Naaman . . ."

"The men of Nineveh shall stand up in judgment with this generation and shall condemn it; for they repented at the preaching of Jonah, and behold, a greater than Jonah is here."

"Two women shall be grinding at the mill, one is taken and one is left."

"What woman having ten pieces of silver, if she lose one piece doth not light a lamp and sweep the house and seek diligently until she find it?"

"The Kingdom of Heaven is like unto leaven which a woman took and hid in three measures of meal."

"Then shall the Kingdom of Heaven be likened to ten virgins who took their lamps and went forth to meet the bridegroom."

"There were many widows in Israel in the time of Elijah and unto none of them was he sent but to Zarephath."

"The Queen of the South shall rise up in judgment with the men of this generation and shall condemn them; for she came from the ends of the earth to hear the wisdom of Solomon, and behold a greater than Solomon is here."

It is unnecessary to dwell upon the relations of Christ with women throughout the whole of His ministry: they are familiar to all, though all have not realized their implications. To say that Christianity has raised the status of women is indeed a truism. Its work, however, through the blindness of mankind is not yet complete; and though the Christian Church has pitifully failed to follow its Master, yet only those who know the facts of the status womanhood has been reduced to in non-Christian countries, can fully realize how truly in Christ alone can the women as well as the men of the world find their consummation—in Him fulfil their destiny. Is it not clear that the Christ ideal has nothing that belongs to any special race, any special age, any special class? It is an absolute fact, which the most broad-minded cannot ignore if they are honest thinkers, that He alone of all the great teachers of the world demonstrates the equalness of society, of sex, the complete oneness of the human race. He alone sees all races, all men and women as one, receiving the same wealth of love and consideration from the Father of all, and therefore He alone can unite them. The teaching of the Son of God has proved itself to be not a system, as is Mohammedanism, but an all-inclusive life. It is not primarily a creed, but a spirit, and is therefore ever able to meet the changing needs down the ages to come from generation to generation.

Christus Consummator lives to-day, and will surely mould this great modern release of woman's power which many fear, into a spiritual force for the extension of His Kingdom; for was He not Himself the

Initiator of this power? Long ago, when woman had not the freedom she has to-day, Josephine Butler wrote: "I thank God for this wonderful and beautiful solidarity of the women of the world before God. Women are called to be a great power in the future. Many by coming from their homes and fighting for their less fortunate sisters have passed through an education—a noble education. God has prepared in us, the women of the world, a power for all future causes which are great and just." And Josephine Butler was prophetic. Time would fail to speak of the many needs of the world in these days—needs which women seem qualified to meet, and which, now that artificial barriers are so quickly breaking down, they will be free to meet. There are to-day many wounds and open sores to be healed; peace has come, but nation is sore with nation, class with class. Is not this sad fact a call to all women to consecrate their power to all that will make for a better and happier world; and to begin by seeking to heal the sores and bind up the wounds, and so start anew? So far, women representing the Christian Churches have attempted little in this direction. Those representing Labour and Socialistic Movements have already been able to meet women in what have hitherto been our enemy countries, and with them have sought to find a better path of life in which it would be impossible for such horrors as those of the past five years ever to occur again. So great was the desire of representatives, both men and women, of the Socialist movements of all countries, the moment the Armistice was signed, to seek a new and better way together,

that all bitterness and anger gave way before it in the great common cause for humanity. Representative women of the Christian Churches have not been the first, as one might well have hoped and expected, to seek out their sisters in the faith amongst those with whom we have lately been at war, and pray and plan with them to build anew for the Kingdom of God. Women who, belonging to the Churches, are sometimes perturbed as to how other women are using their newly gained power, do well to remember that their own power is perhaps little used; and a greater responsibility surely lies with those who, having a power, fail to use it, than with those who, seeking to use their power, may miss the mark.

In spite of the difficulties—almost chaos—of to-day, fresh hope is beating in many hearts—a great expectation of the coming of the Kingdom. It will need to be a universal Kingdom built upon universal laws. What are these laws to be?

When once it is realized that Christ as the Saviour of the World, the Friend of all Mankind, was at the same time actually and literally the greatest Law-giver the world has ever seen, then the nations will have faith to apply His teaching to the politics of the world, and so transform them. One day the nations will awake to the fact that Christ, being the Saviour and Lover of the world, was, just because and inevitably because of that stupendous truth, also the greatest Statesman of the World. When that day comes we shall trust His laws, and it will surely be found that the Sermon on the Mount need no longer be held as binding on personal and individual life alone or spiritualized into vague nothings. It will

be found that the spiritual laws set forth in that matchless discourse will actually work in national and political life, and that the Law of Love likewise applied, will also work. May we not hope that women will use their power in bringing home to the world the realization of these great truths? Changes then will come. Our penal system will be transformed, it will work better for the welfare of mankind, and the whole nation will gain, even in a material sense, when it is nationally understood that the merciful shall obtain mercy. When the day of realization comes, the nations will learn that the greatest Statesman the world has ever seen enunciated a literal truth when He spoke for all time, saying: "Seek ye first the Kingdom of God, and these things shall be added unto you."

It has been seen in the previous chapters how certain women of the Victorian age astonished the world. They were pioneers in the past century, and, because of their faith, their hopes, their prayers, have bequeathed a priceless heritage to the women of to-day—the release of power. Is it not possible that the release of that power will mean the unveiling of spirit laws and spiritual truth not yet apprehended by mankind, and will so lead to great changes in social life?

Long ago, it was recorded—on the first great Easter Day—that "certain women . . . made us astonished." The astounding news of hope, of new life which they had to tell, was so stupendous that it appeared to the many—even those who had followed Him—as "idle tales." Certain women, by the great truth which they were the first to apprehend, turned

what was to their fellow-disciples a blank tragedy into a blazing triumph. Much that certain women have to say to-day of their hopes for the near future, of the power with which they see mankind surrounded, which once discovered and put in motion will bring about a new order, will seem to many as it did of yore—mere "idle tales." There are to-day an ever-increasing number of "certain women" who call to the women of the world to use their newly gained power for the hastening of the Kingdom of Christ on earth. If there is to be any common ideal for all nations apart from which unity and brotherhood is impossible, it is clear that the Christ ideal alone can be apprehended by all the races of the world. Through His teaching alone can both men and women of all nations know their oneness, find in Him their consummation, and thus fulfil their divine destiny.

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